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THE ECCLESIASTICAL REVIEW

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WHEN DID CHRIST DIE?

I.

THIS question has always been one of deep and universal interest. Honest-minded laymen as well as rationalistic professors have eagerly and often laboriously sought its answer. Hence to the Catholic priest any discussion of the question must prove both profitable and fascinating.

The hour and the day of the week of Christ's death have never been the subject of controversy; but regarding the month and the year opinions have varied widely. Now, however, at least in professional circles, this question too is considered settled.[1]

As to the time of day, the Synoptics state that it was the *ninth* hour. Like the majority of peoples of antiquity, the Jews reckoned the natural day, in opposition to night, from the rising to the setting of the sun, and divided this space of time into twelve hours. Our Saviour Himself uses this manner of reckoning in the parable of the laborers in the vineyard (Matt. 20: 1-16); and before the raising of Lazarus, when the disciples endeavored to dissuade Him from returning to Judea, He asked them: "Nonne duodecim sunt horae diei? Si quis ambulaverit in die, non offendit, quia lucem hujus mundi videt" (John 11: 19). Concerning the hour of the day in which Jesus died, Matthew relates: "Et circa horam *nonam* clamavit Jesus voce magna dicens: Eli, Eli, lamma sabacthani!" And the same Evangelist indicates that the death of Jesus

[1] Thus Val. Weber, Prof. in the University of Wuerzburg: "In my opinion, the question as to the day on which the Saviour died is authentically settled." *Theol. prakt. Monats-Schrift* Passau, Oct. 1917, p. 3.

followed closely upon this: "Jesus autem iterum clamans voce magna emisit spiritum." Mark's version is similar: "Et hora *nona* exclamavit Jesus voce magna dicens: Eloi, Eloi,[2] lamma sabacthani!" (15:34) "Jesus autem emissa voce magna exspiravit" (15:37). Only a short time elapsed between this cry of abandonment and death. The cry: "'Eli, Eli,"[3] though a fulfillment of Psalm 21, evoked the jeers of the mob; and immediately afterward, at the word "Sitio" (John 19:28), one of the bystanders offered the Divine Victim a sponge dipped in vinegar. "Et *continuo* currens unus . . . dabat ei bibere," (Mark. 15:36) whilst the others cried: "Sinite, videamus si veniat Elias!" According to the account of St. John, the sixth word was then spoken: "Cum ergo accepisset Jesus acetum dixit: Consummatum est." (19:30) The seventh word: "Pater, in manus tuas commendo spiritum meum," (Luke. 23:46) which was spoken in a loud voice (ibid. et Matt. 27:50; Mark 15:37) immediately followed the sixth word; and then bowing His head, He died, "Et inclinato capite tradidit spiritum" (John 19:30).

Hence the true Lamb of God, after hanging for three hours on the cross, died about the ninth hour of the day—about three o'clock in the afternoon, whilst the paschal lamb was being slain in the temple, at least for the members of the Sanhedrim.

Taking the texts of the Gospels as they stand, it would seem that Mark contradicts John's statement, since the former places the crucifixion at the third hour, whereas John gives the sixth hour as the time when the unjust sentence of death was passed. "Erat autem hora tertia, et crucifixerunt eum (καὶ ἐσταύρωσαν αὐτόν — Mark 15:25); while in John we read: "Erat autem parasceve Paschae, hora quasi sexta (ὡς ἕκτη) et dicit Judaeis: Ecce rex vester" (19:14). We must not forget, however, that St. Mark wrote for the Romans; and, according to Roman

[2] Mark gives the text in Aramaic dialect, while Matthew cites the psalm half in Hebrew and half in Aramaic. In Hebrew this text reads: "Elī, Elī, lāmā 'asāb'tānī אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי. (The words of the Vulgate: "Respice in me", are not in the original text of the psalm.) In the different manuscripts there are various readings of Matt. 27:46 and Mark 15:34; ἠλί, ἠλεί and ἐλωί for ἠλί; λεμά for λαμά, and ζαφθανει for σαβαχθανεί. In modern Greek and Gothic, ει is pronounced as ε in an open syllable, e. g., be, me; this pronunciation dates back to the first century in which the Codices were written; hence the deviation.

[3] "Eliam vocat iste." Matt. 27:47; Mark 15:35.

custom, the scourging was a necessary part of the crucifixion. "Among the Romans, scourging could be inflicted as a separate punishment for certain crimes which were not capital; but in the case of crucifixion it formed the indispensable prelude, an integral part of the execution." [4] The aorist ἐσταύρωσαν of the original text indicates the beginning of an action (ingressive aorist) and may be translated: "they began the crucifixion", of which the scourging was the first part. The narrative of the Evangelist also bears out this view: "Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Jesum flagellis caesum, ut crucifigeretur" (Mark 15: 15). Only in this place does Mark mention the scourging in connexion with the crucifixion, and then after he has related the completion of the crucifixion by the executioners, he reverts to the time when the soldiers began their bloody work. (From 15: 16 to 15: 24, "milites" is the subject of every verse.) If we place the scourging about the third hour (around nine o'clock) and the pronouncing of the death sentence at the end of the fifth, or the beginning of the sixth hour (eleven o'clock), "quasi sexta" (though the time can never be determined minutely), it is possible that Christ was raised on the tree of the cross before the lapse of the sixth hour (twelve o'clock) when the heavy darkness began which lasted from the sixth to the ninth hour (Matt. 27: 45; Mark 15: 33; Luke 23: 44).

The day of the week on which the great drama of Redemption was enacted on Golgotha, was, as all the Evangelists relate, a Friday. Thus Mark: "Erat parasceve, quod est ante sabbatum" (15:42). And Luke in speaking of the burial says: "Et dies erat parasceves, et sabbatum illucescebat" (23:54). Similarly, John: "Erat autem parasceve Paschae" (19:14), and in 19:31 he says: "Judaei ergo (quoniam parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati) rogaverunt Pilatum ut frangerentur eorum crura et tollerentur." Matthew likewise gives the day as Friday (27:62).

[4] Grimm-Zahn, *Leben Jesu*, VI, 557. Hitzig likewise: "The scourging of the condemned preceded crucifixion." Pauly-Wissowa, *Real-Encycl.*, Stuttgart, 1901, IV, col. 1730. Cf. also Cicero, *In Verrem*, V, 162 sqq.

In order to determine the day of the month, we must understand the Jewish method of reckoning time, and know also their regulations for the celebration of the Passover. Since the exodus from Egypt, the religious year began with the spring month, "Abib," which, after the Babylonian exile, was called "Nisan."[5] The civil year began much later (at the autumnal equinox) with the month "Tischri." The new year and the first month began on the evening of the day on which —provided the sky was clear—the crescent of the moon was visible for the first time in the western sky. When the time of the new moon nearest to the beginning of spring grew nigh, close attention was paid to the first appearance of the crescent.[6] The person within the confines of Jerusalem who saw it first, had to announce it to the Sanhedrim as soon as possible; at least two trustworthy men were obliged to testify: "At such and such a time we saw the new moon," in order that this might be placed upon record. The other months also began in the same way.[7] If the new moon were announced on the thirtieth day of the month, the Council declared the preceding month defective; but if on the thirtieth day the moon were not visible—since very often a cloudy sky rendered observation impossible—thirty days were allotted to the current month, which was considered complete, in contradistinction to the other with only twenty-nine days.[8] Like most nations who regulated the months by the changes of the moon, and had months of thirty, or twenty-nine days—and hence 354 days in a year—the Israelites inserted an extra month every three years; they counted the last month, "Adar,"[9] twice, and as intercalary

[5] In Exod. 12:1-2, we read: "Dixit quoque Dominus ad Moysen et Aaron in terra Aegypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni." Chodesh ha-abib חֹדֶשׁ הָאָבִיב means harvest month. Nisan נִיסָן is mentioned in Esther 3:7, 12; II Esdr. 2:1 and elsewhere; the word is of Chaldaic origin as are also the post-exilic names of the other months.

[6] The difference between the actual new moon and the new light, i. e., the first appearance of the crescent, is said by the astronomer Wurm (1760-1833) to whom all chronologists appeal, to be on an average of 36 hours. *Archiv fuer die Theologie u. ihre neueste Literatur,* Tuebingen, 1817, II, 279.

[7] *Talmud:* B. Rosch ha-schanah and Kiddusch ha-chodesch of Maimonides; Schegg, *Todesjahr des Koenigs Herodes,* Munich, 1882, p. 22; Schegg in Herder's *Kirchenlexicon,* I, col. 39; and Kiel, eod. loc. XII, 1915-16.

[8] Maimonides, Schegg and Kiel, loc. cit.

[9] "Mensis duodecimus qui vocatur Adar" (אֲדָר). Esther 3:7.

month called it "Ve Adar" i. e. Adar II.[10] The month Nisan corresponds to the second half of March and the first half of April. Religious feasts began (as they still do in the Church) on the preceding evening; "a vespera usque ad vesperam celebrabitis sabbata vestra" (Lev. 23:32). The feast day ended with the setting of the sun and the new day began with the appearance of the first star, i. e., when the sun is 14° below the horizon.

The Easter, or Paschal, feast, called also the feast of the unleavened bread, was commanded by the Mosaic law: "Mense primo, quarta decima die mensis ad vesperam Phase[11] Domini est. Et quinta decima mensis hujus solemnitas azymorum Domini est. Septem diebus azyma comedetis. Dies primus erit vobis celeberrimus sanctusque; omne opus servile non facietis in eo; sed offeretis sacrificium in igne Domino septem diebus; dies autem septimus erit celebrior et sanctior, nullumque servile opus facietis in eo" (Lev. 23:5-8; Num. 28:16 ff).

The paschal lamb was to be selected (as was done in Egypt) on the 10th Nisan, was slaughtered near sundown of the 14th, roasted on a spit, and during the following night (i. e. after the 15th Nisan had begun), was eaten with unleavened bread and wild lettuce (cum lactucis agrestibus; Exod. 12:3-8; Deut. 16:16). Toward evening of the 13th Nisan, all the fragments of leavened bread which remained in the house were sought out with lights and burned in the fire early the next morning. In the forenoon the unleavened bread was prepared. This unleavened mixture was shown to every one before eating the midday or the evening meal, as a reminder that no leavened bread was to be eaten even should a portion have been fraudulently concealed when the fragments had been burned. The 14th Nisan was the first day of the unleavened bread, "dies primus azymorum"[12] (Mark 14:12; Matt. 26:17). The blast

[10] Kiel, Herder's *Kirchenl.* XII, col. 1917; Jos. Bach, *Monatstag u. Jahr des Todes Christi,* St. Louis, 1912, 37.

[11] Phase, from Hebr. pĕsach פֶּסַח means passover, passage, transitus; in Aramaic pascha פַּסְחָא whence the Greek and Latin forms πάσχα, pascha. The verb "to pass over", is pāsăch פָּסַח. The Lord passed over Israel when He slew the first-born of the Egyptians. For matter on the feast, cf. Schuster-Holzammer-Selbst, *Handbuch der bibl. Geschichte,* St. Louis, 1910, p. 502 sqq.

[12] Welte in Herder's *Kirchenl.* XII, 1905-6; Schegg, ibid., I, 39-40; Schegg, *Todesjahr Jesu Christi,* Munich, 1882, 49.

of a trumpet sounding from the temple announced the beginning of the Passover; all servile work was suspended, lights burned in the supper chambers, and all was in readiness for the meal, i. e. for the eating of the paschal lamb; the 15th Nisan had begun. On the morrow the principal feast of the religious year would be celebrated.

On the 16th Nisan—provided it were not a Sabbath—the first fruits of the harvest were offered: a sheaf of barley, the first to ripen. Hence the feast was called "Omer" (from עֹמֶר, a sheaf). As soon as the sun had set on the evening of the 15th, the representatives of the Sanhedrim went to the fields, cut the grain for the sacrifice and brought it home.[13] The sabbatical repose forbad the cutting and handling of the grain; hence when the 16th fell on a Sabbath, the sacrifice of the firstling and the sheaf was postponed to the 17th Nisan. But in such a case the first day of the Pasch was still kept on the 16th; that is, at the beginning of the month the Council arranged the calendar of feasts so that if the full moon of spring was on a Thursday, the first day of the Passover was on a Sabbath, in order to avoid having two successive days obliging strict repose. After an investigation of all the material offered by Jewish scholars on the system of feasts, Schneid concludes that at the time of Christ's death, the Sanhedrim, by a mandate at the beginning of Nisan, had postponed the Passover to the following Saturday, although, according to the moon, it should have been on a Friday; and that, in consequence of this, the paschal lamb was eaten Friday evening.[14] According to Schegg,[15] the Passover in the present calendar of the Jews never falls on a (Monday, Wednesday or) Friday owing to the rabbinical law of the so-called "Bado" (עֹמֶר) of

[13] Kiel, Herder's *Kirchenl.* XII, 1905-6.

[14] Schneid, *Der Monatstag des Abendmahles u. Todes unsers Herrn J. C.*, Regensburg (New York), 1905, 83. Such procedure cannot be justified, since nowhere in the law is such an exception made; still it can be understood to some extent when the stringent regulations concerning the Sabbath rest are considered together with the additions made thereto by the Pharisees. "You shall kindle no fire in any of your habitations on the Sabbath day" (Exod. 35:3). Food had to be prepared and lamps lighted the evening before, and any Jew on a journey, who feared being overtaken by darkness, gave his purse to a Gentile to carry for him. *Talmud,* Schabbat 24, 1.

[15] Herder's *Kirchenl.* I, 35.

which the greatest of Jewish scholars, Maimonides, (1142 -1204) makes mention (Talmud, Kiddusch ha-chodesch).[16]

It is clear from the account of the Synoptics that the Saviour ate the pasch at the time prescribed by law, i. e. on the evening of the 14th before the 15th Nisan, while the members of the Sanhedrim ate of it on the following evening—Friday the 15th— as St. John expressly states (18:28). It was on the 14th Nisan, the first day of the unleavened bread, that Christ sent Peter and John from Bethania into the city to prepare the paschal meal as ordained by law. "Prima autem die azymorum . . . paraverunt Pascha" (Matt. 26: 17-19). Mark says: "Et primo die azymorum, quando Pascha immolabant (ὅτε τὸ πάσχα ἔθυον= slaughtered according to custom; was wont to be slain) . . . mittit duos ex discipulis suis . . . et paraverunt Pascha" (14: 12-16). Luke shows still more clearly that Christ partook of the paschal meal on the day prescribed: "Venit dies azymorum[17] in qua necesse erat occidi pascha (ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα). Et misit Petrum et Joannem dicens: Euntes parate nobis Pascha" (22: 7-8). And when it was evening (Matt. 26: 20; Mark 14: 17) and the hour had come ("cum facta esset hora", ὥρα = the right time), the Lord went with the twelve and ate the legal paschal meal, which was for Him the Last Supper, washed the feet of His disciples, foretold the betrayal by Judas, instituted the adorable Sacrament by which the typical pasch of the law was fulfilled, and delivered His touching farewell discourse (Matt. 26: 20-30; Mark 14: 17-26; Luke 22: 14-38; John 13: 1-17, 26). The night is far advanced, the 15th Nisan, the day of His death, has, according to Jewish reckoning, begun.

St. John's Gospel leaves no doubt as to the fact that the official Jewish world would not eat of the paschal lamb until the following evening, the 15th before the 16th Nisan. Thus

[16] See an article by F. Brown, S.J., in the *American Journal of Theology*, April, 1920.—(Editor's note.)

[17] To translate "ἤλθεν" by "it was nigh; before the door" (ἐγγὺς ἦν, ἐπὶ θύραις ἦν) as does St. John Chrys. (Homil. 82 in Matt., Migne, *Patr. graec.* 58, 729) is not to the point, not in accordance with the laws of hermeneutics, and does not settle the difficulty; Matt. 26: 17, and Mark 14: 12 would still remain unexplained. Likewise, Jos. Bach (*Monatstag u. Jahr des Todes Christi* Freiburg–St. Louis, 1912, 18-27) fails in his endeavors to make the Synoptics agree with John. We must certainly hold that St. John supplements but does not contradict the Synoptics.

in 18:28: "Adducunt Jesum a Caipha in praetorium. Erat autem mane; et ipsi (i. e., Summi Sacerdotes, Pharisaei, Scribae) non introierunt in praetorium, ut non contaminarentur sed ut manducarent Pascha (ἵνα μὴ μιανθῶσιν ἀλλ' ἵνα φάγωσι τὸ πάσχα). There is absolutely no ground for asserting, as does Schegg,[18] that "φαγεῖν τὸ πάσχα", "manducare", "edere Pascha", is here to be taken in a different sense from Luke 22:12; Mark 14:12; and Matt. 26:17; and that here it means a sort of midday or sacrificial meal. The members of the Sanhedrim were to eat the *paschal lamb* on Friday evening; the text bears no other interpretation.

Since one could, by bathing and legal washings toward evening, be purified from the ordinary legal uncleanness, it is possible that the brave deicides dreaded this detailed ceremony, or that they feared contracting a greater uncleanness where so many heathen servants were passing in and out.[19]

Further (19:24), John says: "Erat autem parasceve Paschae hora quasi sexta et dicit Judaeis: Ecce rex vester." Certainly John would not have thus distinguished the day of preparation from the feast, if the Sanhedrim had actually celebrated it on the 15th Nisan. Finally he says (19:31): "Judaei ergo (quoniam parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati) rogaverunt Pilatum ut frangerentur eorum crura et tollerentur." Why is that Sabbath so great if not because—in consequence of the ordinance of the Sanhedrim—the Easter celebration took place that day? According to the position of the moon, however, it should have been celebrated on Friday. Hence in agreement with these three texts of John (18:28; 19:24; and 19:31) the first verse of chapter 13: "Ante diem festum Paschae", could be paraphrased thus: Before the day on which the Jews kept the principal feast of the Passover solemnity. If we had only the Gospel of St. John, the antici-

[18] L. c. I, 37.—Jacob Schaefer justly remarks: "We can not imagine the expression of John, "to eat the pasch", to mean anything else than "to eat the paschal lamb". *Handbuch der bibl. Geschichte,* Freiburg–St. Louis, 1910, 446-7.

[19] Anyone who could not celebrate the Pasch on the appointed day—either because of uncleanness or of a long journey—had to celebrate it in the second month "Ijar" (on the 14-15), as is clear from Numbers 9:10 sq. During the reign of King Ezechias the Passover was postponed for the whole nation to the second month owing to the lack of "sacerdotes sanctificati". II Paral. 30:1.

pation theory could not be doubted. And since the Synoptics emphasize the fact that the Lord ate the pasch "on the first day of the unleavened bread" on which, according to custom and law, it was necessary that the paschal lamb should be killed, the official postponement remains as the only explanation. John, who undoubtedly was acquainted with the accounts of the other three Evangelists, wrote his Gospel as a supplement to theirs. Had he wished to correct them, especially in regard to this fact, he could certainly have done so by reason of his authority as an Apostle and an eye-witness.[20] His contemporaries for whom he wrote, were, we may well believe, aware of the reasons why the Sanhedrim did not in that instance begin the celebration of the Passover on Thursday evening, but on Friday evening instead. On Friday, the 15th Nisan, there is to be found no trace of sabbatical repose or festivity, either in the Synoptics or in John; still the law reads: "Dies primus erit vobis celeberrimus sanctusque; omne opus servile non facietis in ea" (Lev. 23:7). It rather bears every evidence of being a court day—a day of work and preparation.[21] How could the guardians of the holy law dare introduce at court on the first day of the Passover a process which demanded the active coöperation of so many—indeed of the whole nation? Furthermore, the shops are open until late Thursday night, even until Friday evening; for some of the disciples believed that the Lord had sent Judas into the city to make a purchase, and it was night when Judas went forth (John 13:29-30). Joseph of Arimathea bought linen on Friday (Mark 15:46), and the pious women and Nicodemus would scarcely have had on hand such a quantity of spices and ointment, "quasi libras centum" (John 19:39). Up to the beginning of the Sabbath these followers of Jesus busy themselves in caring for the treasure they have laid in the grave. Wherefore the Evangelists says expressly: "Et sabbato quidem siluerunt secundum mandatum" (Luke 23:56). The embalming of the sacred corpse which they had planned, they would then carry out on Sunday. Again, many people are returning from the fields on Friday, as Simon of Cyrene, who

[20] Schaefer, l. c., 446.

[21] Cf. Bach, l. c., 8 sqq.; Schneid, l. c.

was evidently a Jew, though his sons, Alexander and Rufus, have Greek and Roman names. (They may have received these later upon becoming Christians.) The original text of Mark 15:21 and of Luke 23:26, has: "ἐρχόμενον ἀπ' ἀγροῦ." The Vulgate is not so clear on this point, but it by no means excludes the idea that Simon was returning from his work in the fields when it translates "venientem de villa". "Villa" may stand for "urbana", a manor, as well as for "rustica," farm buildings, farm house. "De villa venire" is equivalent to "rure venire" as in Plinius Minor, Epist. 7, 25, 4.

Finally, who could have conducted the religious ceremonies on Friday? The priests and high priests spent the whole forenoon in the court, or in dragging the Saviour from one tribunal to another, in stirring up king, governor and people against the innocent Victim, and were present even on Golgotha to taunt the Crucified and add to His torments. And who could have been present at the festive sacrifices, since all the people swarmed the courts?

There is still room to doubt whether the official postponement of the time for eating the paschal lamb extended to all the people, or whether only the services in the temple were held a day later. It would, at all events, have been more convenient to set aside two afternoons for the killing and offering of the lambs; for in such a concourse of strangers—who, according to Josephus numbered as high as 2,700,000—it is not likely that this work could have been completed in a single day. We shall scarcely err by assuming that the Saviour and His disciples were not the only persons who ate the pasch according to the law on Thursday evening, the 14th Nisan.[22] Be that as it may, for our present purpose it is enough for us to know that Christ died on Friday, the 15th Nisan.

II.

We have seen in the first part of this paper that Christ died on Friday, the 15th Nisan. We may now ask: With what day of the month of the Christian calendar does the 15th Nisan correspond?[23] The solution of this question is possible only by determining the year in which Christ died.

[22] Schuster-Holzammer-Schaefer, p. 448.

[23] Our present era, as is well known, originated with the Abbot Dionysius

The year of Christ's birth, which our era assumes to be the year 752 of the building of Rome (U. C.), is rather to be placed in the year 748 U. C., i. e. the year 6 before our era. Herod I, who decreed the slaughter of the innocents of Bethlehem, died toward the end of March or the beginning of April, 750 U. C. (4 B. C.). This is clear from Flavius Josephus (Bell. Jud. I. 33, 8 par. 665; Antiq. XVII. 6, 4 par. 195) and is now generally accepted by chronologists as beyond doubt.[24] The Divine Child was then one or two years old.[25] If we carefully consider and compare all the texts of Luke and Matthew regarding the time between the birth of Christ and the death of Herod, we will see that no less than 15 months elapsed between the two events. On the other hand the account contained in Luke 3:1, and 3:23, prevent us from notably increasing the number of months.[26] At the time of the appear-

Exiguus (ca. 540) and became generally accepted in western Europe in the VIII century especially through the endeavors of the holy doctor, Ven. Bede (732). In the "Liber de Paschate" (compiled 525) Dionysius corrected and continued the Easter tables of St. Cyril of Alexandria, and substituted a uniform Christian era and feast calendar for the Diocletian era in use up to this time. He took the year 752 Urbis Conditae as the year of Christ's birth (cf. Roman Martyrology for 25 Dec.). The year 752 is the year 2 before our era; the year 753 U. C.—one year before the Christian era—is the year 0, and was thus designated to obviate confusion with the following year. Jan. 1, of 754 U. C. is assumed as Jan. 1 of the year 1 of our era. This year 1 was considered by Ven. Bede, and in times following, to be the year of Christ's birth (cf. ante, post, Christum natum). Cf. Riess, S.J., *Geburtsjahr Christi,* Freiburg (St. Louis), 1880, p. 113 ff; Schaefer, *Handbuch der bibl. Geschichte,* Freiburg, 1910, 106-7; Kiel, in Herder's *Kirchenlex.,* 1838-9. Schegg's pamphlet, *Das Todesjahr des Koenigs Herodes u. das Todesjahr Chr.,* Munich, 1882, was directed against Riess' attempts to prove that the era Dionysiana was correct. Riess answered in the following year.

[24] Schuerer, *Geschichte des juedischen Volkes im Zeitalter J. Chr.,* 1901/9, I, 415; Sloet, *De tijd van Christus' geboorte,* Bussum, Holland, 1919, p. 66 sqq.; Schegg, l. c., 1-28; Pauly-Wissowa-Kroll, Suppl. II to *Real Encycl.,* Stuttgart, 1913, 145.

[25] The expression *παιδίον* in Matt. 2:20 argues as much. According to the explanation of the noted grammarian, Aristophanes of Alexandria (ca. 257-180), in his compilation *Λέξεις*, the word *παιδιον* denotes the child for the time it is suckled by the mother; *βρεφος*, is the unborn and new-born child; *παιδιον* the suckling child which cannot as yet walk; *παιδάριον*, a child which is able to walk and talk. Close scrutiny proves that Luke and the translators of Matthew's Gospel are very exact in the choice of words for our concept of "child" and that they carefully distinguish between *βρέφος*, *παιδίον*, *παῖς*, *τέκνον*, *υἱός*. The Greek translation made and popularized during the lives of the Apostles, enjoyed the same authority as the original Aramaic text; in fact, after the destruction of Jerusalem, entirely superseded it, so that the original was completely lost. Owing to its grammatical perfection it has the same value as the original; at least so think linguists like Erasmus of Rotterdam.

[26] Thus Sloet, l. c., after a careful investigation, concludes with the words:

ance of the Precursor, and in the beginning of the public life of Jesus, Pontius Pilate was governor of Judea (Luke 3:1). According to Josephus this Roman governed Judea 10 years,[27] and toward the end of 36 or in the beginning of 37, was sent to Rome by Vitellius, Praetor of Syria, to answer before the emperor concerning charges made against him by the Samaritans. When Pilate arrived in Rome he found that the Emperor Tiberius (14-37) had died on the 16th of March. The news of the death reached Jerusalem when Vitellius came for the Easter celebration, perhaps to attend to matters of government, since no new procurator had as yet been appointed.[28] Pilate, therefore, did not take office before 26, nor after 27.[29] Hence neither John the Baptist nor the Saviour began their public career before 26. Since the Saviour was born 5-6 years before our era, and was about 30 years old at the beginning of his public life (ὡσεὶ ἐτῶν τριάκοντα Luke 3:23), the beginning of the Precursor's preaching is to be put as early as the chronological reference of Luke 3:1 will possibly warrant. And in that place the time is given as the fifteenth year of the reign of Tiberius. Reckoning from the time when Tiberius began to rule alone, this year would be the time from the 10th of August 28 to the 18 August 29. (The Emperor Octavianus Augustus died Aug. 19, A. D. 14.) Christ would then have been more than 33 years old when John began to preach. Would this agree with Luke 3:23? In such a case the Evangelist would more probably have written ὡσεὶ ἐτῶν τριάκοντα καὶ πέντε since thirty-five is a round number. Many,

"We are thus induced . . . to accept for the time of Christ's birth the time approximating the 18 to 15 months before the death of King Herod, i. e., the time from the three last months of 748 U. C. All references as to date and all details fit in with this time, and with no other period is this the case" (p. 30). "According to the historical connexion of events, the birth of Christ must then be placed toward the end of November of the year 748 U. C. Slightly earlier (in October or November) is possible; notably later is historically improbable" (p. 73).

[27] Καί πίλατος δέκα ἔτεσι διατρίψας ἐπὶ Ἰουδαίας εἰς Τώμην ἠπείγετο. Antiq. XVIII, 4, 2 § 80. The expression ἠπειγετο he hastened, or was forced to hasten, precludes the idea that Pilate voluntarily deferred or could defer the journey.

[28] The news of the Emperor's death could and must have reached his friends and the praetor of Syria in three weeks thereafter; the feast mentioned by Josephus (122) is evidently the Passover of the year 37, and is the same as is mentioned in 90, as also the visit of Vitellius related in both places is identical.

[29] Eusebius places the accession of Pilate in the year 26-27 A. D. (Chron. ad a. 2042).

following the authority of Tertullian,[30] count the years of Tiberius's reign from the time he became "Collega imperii," in virtue of a decree of the senate and began to govern the provinces together with Augustus, i. e. after his triumph over the Pannonians and Dalmatians, 16 January 12. His fifteenth year would then extend from January of the year 26 to January of the year 27. Roman historians, for instance Tacitus, Suetonius and Velleius Paterculus,[31] fully attest to the co-rule of Tiberius. If Flavius Josephus counts the years of the reign of Augustus from the death of Caesar (although, with the exception of Eusebius, who quotes him, no other historian gives the date thus), the privilege must be conceded to the Evangelist of reckoning the reign of Tiberius from the year 12. And the text of 3 : 23, forces us to hold that Luke has done so. Besides, the co-rule was not of world-wide importance; at least it did not appear of sufficient importance to Luke who carefully investigated facts[32] before he wrote, to base his chronology upon it.

The majority of exegetists hold that the public life of Christ occupied about forty months. A few would limit his public activities to one year.[33] Hence, in determining the year of his death, no year earlier than 28 nor later than 33 need be considered. The chronology of the life of St. Paul, whose con-

[30] Adv. Marc. 1, 15: "Anno XII Tiberii Caesaris revelatus" (at the baptism in the Jordan). According to the testimony of Oehler, all the manuscripts have the same number XII in this place, so that there is no ground for the apprehension that this may be the mistake of a copyist.

[31] Tacitus simply calls him "Collega imperii" (Annal. I, 3). Suetonius describes the duties of this Collega imperii: He is to govern the provinces conjointly with Augustus (Tib. 21). Velleius Paterculus, a contemporary and a legate of Tiberius, who took part in the triumph, writes in the year 30: "Cum Senatus populusque Romanus postulante patre ejus, ut aequum ei jus in omnibus provinciis exercitibusque esset, quam erat ipsi, decreto complexus esset (etenim absurdum erat non esse sub illo, quae ab illo vindicabatur . . .) in urbem reversus . . . triumphum egit" (Hist. Rom. 2, 121). The date of the triumph (Jan. 16, A. D. 12) is found in the Corpus Inscriptionum Latinarum, I, p. 181; Eckel, Doctrina Nummorum Veterum, 6, 186. The decree of the Senate was passed in the year 11 (before the triumph), probably together with the permission to celebrate the triumph, so that Tiberius could be at once established as "Collega imperii". In view of the testimony of these three trustworthy historians it is hard to understand how any one can assert that there is no foundation for the fact of Tiberius' co-rule.

[32] Ἔδοξε κἀμοί, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς. 1, 3.

[33] E. g. van Bebber, *Zur Chronologie des Lebens Jesu*, Muenster, 1898; Belser, *Bibl. Zeitschrift*, Freiburg, I, 55-63, 160-174; ibid., *Evang. des hl. Joh.*, 1905; Abriss des Lebens Jesu von der Taufe bis zum Tode, 1916.

version occurred before 33, argues against an earlier date.[34] Astronomy, then, must aid us in our endeavor to determine which of the years between 28 and 33 is the year of Christ's death.

The moon, which seems to be the very type of inconstancy, is, however, such a trustworthy witness that God Himself compares the throne of David to it and points to it as "testis in coelo fidelis".[35] And the moon will indeed prove a faithful witness in the heavens in assisting us to find the year and the day of the month of Christ's death. For just as the movements of the sun and stars, eclipses and phases of the moon can be forecast even centuries in advance, so the exact date of all phenomena of the moon in times past can be known definitely. After the appearance in 1687 of Newton's chief work, "Principia mathematica philosophiae naturalis," in which he expounded the laws of gravity[36] and thereby explained the variability of the changes of the moon, the most eminent mathematicians, as Euler (1783), Clairaut (1765), and d'Alembert (1783), devoted themselves to correcting selenography. They prepared tables of moon phases, which in 1755 conformed with the actual occurrence of a phase almost to the minute and which have since been perfected. Equally eminent astronomers, whose names are inseparably connected with the science, like Wurm (1833), Olufsen (1855), Hansen (1874), and Oppolzer (1886),[37] have brought the tables back to the beginning of the Christian era and some, even further. According to

[34] Val. Weber: "His conversion must have taken place before 33." *Theologisch-prakt. Monatsschrift,* Passau, 1917, Oct.–Nov., p. 2. Ad. Harnack gives the year 30 as the time of Paul's conversion, *Mission u. Ausbreitung des Christenthums in den ersten drei Jahrhunderten,* Leipzig, 1915, I, 55. Harnack gives the direct argument in his *Chronologie,* I, 233, and in the *Sitzungsberichten der Berliner Akadamie,* 1912, p. 673 sq.

[35] Psalm 88; 38. "Et thronus ejus . . . sicut luna perfecta (constituta) in aeternum; et testis in coelo fidelis."

[36] "Every planet is attracted by the sun with a force which is proportional to the product of their masses and which varies inversely as the square of their distance apart."

[37] The astronomers here named all receive honorable mention in Krisch's *Astronomisches Lexikon,* Vienna and Leipzig (no year given). Of the many tables made by the prominent astronomers of Germany, France and Italy, the best is that by Hansen,—born in Schleswig, he was later director of the Gotha observatory and spent 20 years preparing the tables which were published in 1857 at the expense of the British Government, under the title *"Tables de la lune, construites d'après le principe Newtonien de la gravitation universelle".*

Wurm's table in Bengel's *Archiv für Theologie*, II, 2 (Tübingin 1817) the 15th Nisan of the years 28 to 33 fell on the following dates:

In the year 28, on Tuesday, 30 March.
" " " 29, " Monday, 18 April.
" " " 30, " Friday, 7 April.
" " " 31, " Tuesday, 27 March.
" " " 32, " Monday, 14 April.
" " " 33, " Saturday, 4 April.[38]

Whence it can be seen that only in the year 30, i. e., 783 U. C., was the 15th Nisan on Friday. Our Divine Saviour therefore died about three o'clock in the afternoon of Friday, 7 April of the year 30.

This date coincides with the references to time contained in the Gospels (especially with Luke 3:23) and with the results obtained from scientific historical investigation: the year of Herod's death, the time of Pilate's rule as well as the chronology of the life of St. Paul; and is now generally accepted by the most distinguished exegetists and chronologists.[39]

There are perhaps many of our reverend readers to whom all these facts are well known. If any apology is needed for again presenting them we feel confident that a sufficient one will be found in the ever-increasing importance of this question. For, if the calendar is to be simplified and the date of Easter fixed (and there is every reason to believe that it will), it is to our interests to hope that Church and State can agree to fix Easter on its historical date (9 April) or on the nearest Sunday (6-12 April) in accordance with the suggestions made in a

[38] In the year 30 the astronomical new moon fell on Wednesday, 22 March, 8:24 p. m. The new light was observed Friday morning. This Friday was counted as the 1 Nisan; Thursday evening 14 Nisan, 11:30 p. m., was the full moon of spring, and on Friday 15 Nisan, Christ died. Besides Wurm who gives these figures for the year 30, the same are also given by Achelis, Handmann, S.J., Hansen, Hontheim, Olufsen, Richter, and Westberg.

[39] Bach, p. 3 and 4, gives a list of those who have declared themselves in favor of the various years. The 7 April of the year 30 is championed by Achelis, van Bebber, Belser, Caspari, Chavaunes, Grimm, Handmann, S.J., Hontheim, Pfaettisch, Jacob Schaefer, Schegg, Schuerer, Val. Weber, Zahn. In Bach's list the number of those in favor of the year 30 is greater than all the others together. (Bach himself holds fast to the year 33.) Among Protestants the majority of authors declare for 30 (or 29), of whom Harnack may be mentioned.

recent number of this REVIEW.[40] Moreover, since we celebrate the centenaries of great men, should we not with much more reason keep the jubilee of Him who is our All, who laid down His life? If we wish to commemorate befittingly in 1930 the saving death of Christ, His Resurrection and Ascension, the coming of the Holy Ghost and the foundation of the Church, the institution of the Blessed Eucharist, Holy Orders and Penance, it is none too early to begin the preparations. It is impossible to estimate aright the lasting effect such a jubilee would produce. As to the manner of keeping it, ways and means will constantly suggest themselves. Monuments in the form of cathedrals, churches or chapels might be erected; mountain and hill be crowned with commemorative cross and dedicated by the rites of Holy Church to the Saviour of the world. Music, poetry and science should vie with the plastic arts to call into being immortal works in honor of the God-Man. But, above all, societies and associations should coöperate in works of Christian charity, for it is just at present and in this regard that the need is pressing. St. Luke assures us (Acts 4: 34) that among the first Christians "there was not anyone needy"; and Christ Himself says: "What you have done to the least of My brethren you have done to Me". Active charity is the best apology of our Holy Religion.

Never was there a wider field for the exercise of our charity, for never was the world at large in greater need of charitable ministration. And since Christ's love for us is unbounded, we must set no limit to our charity: it must embrace the whole world. To the weal and woe of the world, temporal and spiritual, we cannot be indifferent. If the world is to keep the jubilee of the Prince of Peace in a becoming manner, peace must reign. Hence, it is the duty of each one of us to do what lies in his power to bring about peace. Shall not three hundred millions of Catholics, united in faith and charity, be effective in banishing from the world the reign of discord—the miscarriage of peace — which has begotten vindictiveness, avarice, selfishness, hypocrisy and perfidy, and which stalks about under the mask of humanity and justice? Even if only half the num-

[40] ECCL. REVIEW, Jan. 1920, pp. 1-12; cf. *America*, N. Y., July 19, 1919, p. 377. The many letters addressed to the writer attest to the general approbation with which the suggestions have been received.

ber coöperate they shall, with the help of other noble men, be able to build up a true and lasting peace of nations on solid Christian principles as enunciated by the far-seeing Leo XIII and Benedict XV. It goes without saying that America must play the principal rôle. Our duty in this regard is to strive to see realized the ideal which the Saviour so touchingly recommended to us in His parting discourse and in His Sacerdotal prayer to His Heavenly Father: "Ut omnes unum sint".[41] The pen and spoken word must be employed unceasingly: "Semper aliquid haeret". Let authority and influence—and in this the American Clergy are certainly not lacking—be used to warn, to exhort, and to encourage. Our people must be taught through the press and in their societies to coöperate with Christian statements; to use their voice and right of choice so that not only enemies of religion and men with an insatiable greed for power control the congresses on which the peace of the world depends; but rather choose for these important offices men with true Christian ideas and deep insight who will work disinterestedly for lasting peace, for the freedom of the seas and freedom of trade, for a uniform standard of time, weights and measures, for an international currency, both coin and paper, and for an international language.[42] Our people must learn that their representatives in the congresses of the world should be above all else representatives of the

[41] John 17:21; cf. 17:11 and 17:22.—In Sophocles, Antigone declares that she was not created in order to hate but to love (Οὗτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν, 523); is it then not a disgrace to all nations and a scandal to the heathens that Christian people have forgotten the noble doctrine and holy example of Jesus and continue to hate each other?

[42] One does not need to be a prophet to foretell that a real world peace would work out of itself upon the realization of this idea. It is simple enough to relegate to the realms of Utopia, but it is not prudent. It corresponds admirably to the universality of Christendom, and if realized, would be of untold value for the work in foreign missions. The idea of an international language originated with a Catholic priest. Esperanto is not the first attempt, though it has many advantages, especially its simplicity. "Esperanto can be learned over night," says Flaherty in *America*, 19 July, 1919, p. 378. It would be the height of folly for us Catholics to wait until an international language has been used in producing a vile and filthy literature before we realize that it may also be used for the spread of solid Christian ideas. The subject of uniformity in reckoning time was discussed at Versailles, according to the report of *Revue des deux mondes*, Paris, Feb. 15, 1919, pp. 933-944; and, if Holland papers (e. g., *Limburger Koerier*, Sept. 17, 1919) are correct, the American press contain the same report. A year of 13 months could not well be approved; and the fixing of Easter on March 7, as was proposed at Versailles, is a plan which the Church could not adopt.

Prince of Peace. Without the Catholic Church there can be no reconciliation of nations, no world peace, worthy of the name. Hence, all Catholics, whether rich or poor, high or low, must realize their obligation of banding together in prayer that God may bless the peacemaking endeavors of Holy Church and Christian diplomats and crown their efforts with success. These are a few of the lines along which our preparations for a jubilee may extend.

In all our endeavors, however, we must not lose sight of our purpose: "Parare Domino plebem perfectam" (Luke 1:17). To reproduce in ourselves and to form the faithful after the exalted example of Christ as depicted for us in the Gospel: this shall be our aim and ambition. Such living types of Christ will be the most magnificent jubilee gift we can offer the Saviour of the world. "Christus vivit, Christus regnat, Christus imperat!" May this motto of Charlemagne become the watchword of the world. "Vivat Christus in nobis! Regnet in nos! Sit centrum omnium cordium! Ipsi soli honor et gloria in saecula saeculorum!"

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THE BISHOPS AND THE Y. M. C. A.

IN a notable document addressed to the Ordinaries by the Cardinal Secretary of the Holy Office, the pastors of Catholic flocks are warned and instructed to take efficient measures against an insidious propaganda which, under the plea of offering opportunities for social, intellectual, and moral improvement, attracts Catholic young men and women to a materialistic creed in the guise of Christianity. We are all familiar with the popular ethics that inculcate humanitarianism, social benevolence, and altruism. This sort of religion, although supported by appeals to the Bible, is but a revival of the philosophy of Marcus Aurelius and Plato, and the earlier wisdom of the Eastern sages. The harm done by these doctrines, though they may not fail to correct defects or better local conditions, is that they substitute a lower standard of excellence for the aims of Christianity as determined by its Founder. They systematically create the impression that the

goal which we seek and must attain is to be reached by an easier and more comfortable way than that of the Via Crucis which the Master prescribed. Whilst therefore they withdraw many from the more flagrant vices, they not only fail to lead them to the true path of salvation, but also induce others to leave the more perfect way for this naturalistic doctrine. Christ was not satisfied with the standard of pagan morals taught by the ancients whom we study and admire, but whose teachings we may not accept as satisfactory religious guidance. Since religion, for the Catholic, does not occupy a sphere apart, but enters into all his social, intellectual, and moral relations, his aim, his standard in ordinary action, like his vision, whatever may be his actual attainments, is higher and very stable, and admits of no substitute, however alluring, of a lower order.

It is for these reasons that the consistent Catholic parent or guardian is not satisfied with the education given in our public institutions, schools, universities, even when these maintain a standard of conventional morals such as a well organized society demands for the conservation of order, peace, and prosperity. The concerns of the soul are dearer to us than the concerns of the commonwealth, as the latter are to be merely an aid by which the individual is helped and protected against the aggressive power of others materially stronger than himself. If Catholics refuse to take part in acts of alien worship, however commendable in themselves so far as they aim at honoring the Creator, it is because such participation would indicate the recognition of a less perfect system of religious worship than that which they believe Christ prescribed for His followers. We accept the maxim laid down in the Gospel by which he who disregards any of the least principles of Christ's precepts, and so teaches others, shall be considered as least in the kingdom of heaven (Matth. 5: 19).

In a democracy like that of the United States, Catholics frequently find themselves in a doubtful and difficult position regarding the approval and coöperation expected from them in movements which make for social betterment. They do not want to disapprove what is good, yet must choose what they know to be better. Here is a test of faith for our young people who freely mix with those of less strictly defined religious convictions in colleges, business, general welfare enterprises, and

political as well as social movements, where a certain unanimity of aims is expected. Those who are not restricted by close religious ties cannot easily understand this attitude. They are often, while less religious in sentiment and belief, found to be more generous and tolerant or more helpful and efficient than their Catholic fellows in devising means for doing good and promoting happiness. The question of practical importance under these circumstances is, how a Catholic is to vindicate his religious principles, while yet solicitous to fulfill the Apostle's precept in preserving the unity of spirit in the bond of peace, and to have peace with all men (Rom. 12: 18).

This problem finds practical application in the case of the Y. M. C. A. Among the bodies which in past years have singularly prospered and done much to raise the standard of public morals in our communities by creating and generously offering helpful means in this direction to the young people in business offices, colleges, barracks, and camps, the Young Men's Christian Association takes prominent rank. Its avowed object at the outset was to withdraw vagrant and unprotected youth from the dens of vice, to lessen the evils of drunkenness, thriftlessness, immorality, and ignorance. The organization was ready to supply shelter, decent companionship, useful employment, training in habits of thrift, care in illness, and, not least, entertainment and classes of instruction calculated to make for good citizenship. It drew upon the Bible for its moral principles, and these were good as well as effective. Large business corporations, like the Pennsylvania Railroad Company, heads of colleges and universities, the chiefs of government departments, of the Army and Navy, saw the practical results of the efforts of the Y. M. C. A. and invited its coöperation in training and keeping their young employees in habits of order, economy, good conduct, industry, and intelligent docility in promoting their corporate interests.

As Catholic youth was and is largely represented among the employees of these various corporations, our young men naturally came under the influence of the welfare activities of the Association. The latter disavowed any sectarian character. It claimed that it was not opposed to any religious profession which recognized the superiority of the Christian faith. It was Christian in the same broad sense as the commonwealth of

the United States, which recognizes the Christian faith as fundamental to its Constitution, though declaring its entire dissociation from any particular religious creed. The rules and statutes of the Young Men's Christian Association, as open to inspection, confirmed this attitude. So did the expressed declarations of its managers. The lectures given under the auspices of the Association confined themselves apparently to what tended to the professional and cultural improvement of the hearers. The moral instructions avoided all conscious references to differences of religious opinion. Catholics were free to attend; they were under no obligation, though they might enjoy all the other advantages open to the members in general.

There is one clause in the constitution of the Y. M. C. A. which appeared to discriminate against Catholics. It prohibits the election of a professed Catholic to any of the superior or directing offices of the organization. This departure has been explained as based on the ground that, since Catholics hold themselves in conscience obliged to certain observances which could not be shared by the majority of the members, their position as directors of the Association would necessarily handicap them in the fulfilment of the offices. Justice to the members who did not accept Catholic belief and doctrine as a rule of life debarred any direction which might be the necessary result of one's Catholic adherence. The Association aimed at moral as well as social and mental improvement, and meant to employ Christian principles; but not to the full extent of the demands of the Catholic Church. Thus, to cite an example, there are for Catholics obligatory observances of feast days, fasts, worship regulations, obedience to local authority, which would prevent a director, if a Catholic, from acting with that freedom which was sought in the interest of the entire body, and to which the majority of members had a just claim. The Association for the same reason excluded from office orthodox Jews, as is indicated by the very name of Christian, though it uses that name in the wide sense only in which it is applied to the American commonwealth. If, it was plausibly held, the highest offices in the Government are not actually closed to a Catholic or Jew, they are so practically, unless the incumbent insisted on his religious rights at the risk of disturbing the

public peace or else ignored them at the risk of breaking the divine law, as his profession of faith interprets it.

Yet with all this the Association found it in harmony with its principles frequently to engage the services of Protestant ministers who could hardly fail to express their peculiar interpretation of Christianity, often hostile to accepted Catholic doctrine.

The European war gave new scope to the beneficent aims of the Y. M. C. A. It went abroad where it encountered elements entirely different from those under which the Association had prospered in the United States. European Catholics, familiar with charity work on traditional religious principles, showed their distrust of a Christianity that was less exalted in its aim than the old faith to which they clung. The story of the failure of the partial Y. M. C. A. needs no repetition here. Having embarked, however, on its welfare services as the Association conceived them, and having sent as its emissaries in the war many who were professed sectarian ministers, the philanthropic work with its Christian name could not fail to take on the peculiar form of aggressiveness which is the characteristic of religious zealots. On the battle-line or in hospital or camp religious bias was less in evidence, because military regulations kept attention bestowed upon the soldiers and civilians in need, within the limits of reasonable and proper respect for the religious demands of those concerned. The Red Cross, the Knights of Columbus, and the Young Men's Christian Association were assigned their spheres of action under the superior authority of Army officers. The chaplains had their assignments and kept guard over the religious convictions of the men whom the American welfare workers sought to aid.

With the cessation of hostilities came the call to reconstruction. The men and the measures employed in ambulance and kindred services needed a new outlet for their activity, during the period of the field secretaries' stay abroad. The opportunities for doing constructive work in reorganizing social and educational as well as industrial activity called for the services of the men who had nursed the sick and the wounded, and who in doing this work had found the value of moral and religious help where the lawfulness of the strife had lowered the standard of moral and religious life.

Assuming the sincerity of motive that prompted the Young Men's Christian Association to establish centres of activity in Rome and other cities of Italy, as well as of France and Belgium, where the popular and traditional faith of the masses is Catholic, it is easy to understand how lack of familiarity with the temper and the religious habits of the Romance peoples misled the eager desire on the part of young Protestants to reform the substance of that of which they saw only the shell and outer form. Those who look at the Catholic Church and its practices from the outside, and without an intelligent sympathy to warn and guide them, are much in the position of those who criticize a stained-glass window from the outside. One has to be inside and have the proper light to see aright the things that appear distorted from the street. Modern civilization and its methods are so much superior to the older methods that we are prone to think more of their value than of the real worth of the things to which they are applied. According to frequent complaints the Y. M. C. A. started a campaign of religious reform in a country which bears the traces of an ancient civilization based on the Christian faith.

What the Y. M. C. A. proposed to do for the Italian people is set forth in a booklet printed in the Tuscan language. It explains the aims of the Association: "Che cosa e la Y. M. C. A.: cio che si propone", etc. Therein it reveals its efforts to ameliorate the condition of the young people as it had done in America. It offers clubrooms, with bright lights and comfortable and attractive equipment, baths, gymnasiums, reading rooms, cafeterias, and a number of adjuncts which make the use of these conveniences easy for those who might lack the means to pay for them.

Did it mean to proselytize, or to interfere with the religious convictions of the youth who are Catholic, even if they are not particularly fervent in their religious observances? It did not say so, but it expressed its purpose to refine that religion, to purify it, and to show the bright young minds thirsting for knowledge the way to more light out of the darkness which the old faith, from medieval times down, had engendered among them. This is what Cardinal Merry del Val complains of in his letter to the Bishops. The allurements of material attractions and advantages, coupled with the promise to teach a better

religion, are a weapon of proselytism with which many who value their faith, parents and guardians of the young as well as pastors of souls, find it hard to compete on even grounds. The Catholic authorities are aggrieved not because the Central Committee of the Y. M. C. A. opens its doors to physical and educational benefits for the young, but because these offers are made the channels of propaganda which substitutes a paganized culture, under the name Christian, for the pure and sublime teaching of Christ. By teaching an easy sensuous morality of well-groomed manners, well informed intellect, and respectable enjoyment, in place of the self-denial, humility, obedience to the precepts of Christ and the Church established by Him, the young may be weaned from the faith of their fathers. The outcome of the religious or moral teaching of the Y. M. C. A. is utilitarianism, materialism, and rationalism, decked with the garments of Christ.

The proselytizing zeal of the Y. M. C. A. in Europe (and the same complaint comes from the countries of South America and other Catholic districts) is sure sooner or later to find its way into parts where it has hitherto been restrained by the same influences which prevent other sectarian propaganda from reaching the Catholic youth of the United States. In view of this danger the warning of the Cardinal Prefect of the S. Congregation is timely. Its purpose is not to condemn merely, nor to point out a harmful and alluring danger to the faith of Catholics: besides that, it bids the bishops to direct the clergy in the exercise of corresponding zeal and activity in devising means to counteract the influence of material attraction by similar attractions supported by the true teaching of the Church of Christ.

Catholic pastors cannot, in most cases, supply the attractions that in this age of luxurious living draw the young by the natural love for pleasure. What we can do is to teach or to find such means of attraction as will hold them without loss of innocence and of faith. We can, as the Cardinal points out, increase our watchfulness in regard to the young. The school is one means. It is not the only means, nor sufficient, in our day. The true shepherd of the flock finds it necessary to keep watch over the young after they have left school, in order to protect them from harmful diversions and amusements, and

to admonish, teach, draw, persuade alternately. The bishops are exhorted to organize ways and means to this end, and to exercise vigilance, and to report to the Holy See within a definite period what they have accomplished in thus safeguarding the faith of the youth of the flock committed to their care.

THE CATECHIST AS AN ADJUNCT TO THE PRIEST IN THE FOREIGN MISSION.

TO open new stations, catechists are almost as necessary to the missioner as the missioner is to his bishop. In China the personal and direct action of a missioner on the pagans is very restricted. Many ask why do not the missioners address the crowds, as did the Apostles when they left the Cenacle. I believe that most of the missioners on arriving in China had the idea of doing so, but they were hindered by the older missioners whose zeal had been enlightened by experience.

Let us see the advice given to the new arrivals by the Venerable Father Gonnet, whose apostolic life was dominated by this thought: to convert the heathen and make catechumens: "If the pagans must be addressed publicly, let it be done for us always by an old catechist. The missioner would lose more than he would gain by speaking himself. First of all, because of his foreign accent he runs the risk of not being understood and he becomes as one of the quacks, who publicly extols his cure-alls."

This remark, made just fifty years ago, remains true for nine out of ten missioners to-day. The missioner should apply himself to the utmost to the study of the language, not only to the spoken but also to the written language. The latter will always be useful, if only to enable him to instruct the Christians in words more dignified, clearer, and also more attractive. It would be good to have in each Mission examinations in the language, and also several specialists who would devote themselves in a particular manner to the study of Chinese literature.

But with this admission, let us not forget that the missioners can no longer, except in a general way, address themselves as did the learned Jesuits of the seventeenth century, to the higher classes of Chinese society. For the moment these are beyond our influence, as also the crowds of the big cities. Two classes

only, except for works of charity, seem to ask all the efforts of the Catholic Missions; these are the students and the country folk.

It is for the Superiors of the Missions to direct their attention to the student class by calling in the aid of our Teaching Congregations. It is a task more interesting and not so difficult, although the results also are more doubtful. However, without illusion we can hope that the youth in contact with virtuous and capable professors will learn by degrees to appreciate our holy religion.

It is up to the missioner to attack the second class, the country people. Humanly speaking, it is harder, but it is also more apostolic and more consoling as regards the Faith. The task of a missioner once understood, there remains only to find the best means of fulfilling it. These are resources and personnel. The superior supplies the resources and the missioner trains the personnel. Many efforts have been made to form religious Congregations for an entire Mission. Generally these attempts have not succeeded, especially when the Congregations were composed of men. Congregations are useful to manage the more important works of a Mission—the schools, orphanage, etc.; but they are too unwieldly instruments for the breaking of new ground. For this the missioner has need of helpers entirely dependent on him. These can be, and sometimes must be, chosen from older mission stations, especially in the beginning; but these Christians coming from a distance are much dearer and their presence only excites the jealousy of the natives, who seek nothing better than to gain their livelihood honestly in the service of the priest.

In fact, ordinarily you can find in the country fairly good old schoolmasters or men with a little schooling, out of employment, who can teach at least the words of the catechism and of the prayer books. The spirit of the law will come by and by. By giving them a wage at least equal to the standard of the country the priest will bind them to himself with a tie that will not be easily broken, self-interest being in China, more than elsewhere, a powerful motive. The fear of dismissal on neglect of duty will sustain the zeal with which they commence. Placed in such a position the missioner can get the best possible yield from them; and more often than not, they will answer to every demand.

The same can be said of the women catechists. Many good widows can be found, and even mothers whose presence at home is not necessary, who will ask nothing better than to work for the missioner in this easy and dignified way. Very often this will be the means of restoring concord in a family by giving the mother-in-law employment away from her daughter-in-law. These women are not very well instructed, but we do not need learned ones. It is enough that they know whatever is necessary for the valid reception of the Sacraments, and the ordinary prayers. Wise in worldly matters, they know, better even than Religious, how to gain the affection of the mothers of the family by advice or even by taking care of the children. Besides, they can travel alone without inconvenience no matter where.

Here then is the material at hand; but how shall it be trained? That is a more difficult task, but one which ought to be the chief occupation of the missioner. At the start, he should not ask too much of his catechists, nor aim too high, only to miss. Let us be careful in using the material Providence has put in our hands, which will call for all our industry in getting the best possible use from it. Let us remember too that no matter how fervent and pious and instructed catechists may be, they cannot turn out perfect Christians from the pagans of yesterday, baptized at the age of thirty or more. It is only after the second or third generation that we can have truly Christian families. At the beginning especially the missioner must recall that it is only by the pains of child-birth, "Quos ego parturio", that he can give life ("ut vitam habeant") to those who sit in the shadow of death ("qui in umbra mortis sedent"). This is the time to put in practice the counsel of St. Paul: "Argue, obsecra . . . in omni patientia." The missioner must often visit his catechists, make them visit him and always keep his eye on them like a schoolmaster. He should not fail to gather them once a year for a retreat of at least one week. During the first years this retreat could even be prolonged to a month at the busiest season of the farmers—August or November. The end of the Chinese year is ill-suited for this.

The men catechists ought to instruct the children during the day and the men catechumens during the evening. The young

girls who wish to may go to the boys' school up to twelve or fourteen years of age, especially if they are children of the same village or clan ("sing"). It is a common enough custom in the country.

The children who wish to continue their schooling ought to leave the primary school after their First Holy Communion and Confirmation, that is to say about the age of twelve or fourteen, and go to a secondary school near the residence of the missioner. It is here at the main establishments of the mission centre that the trained auxiliaries are useful—a young man, a college graduate, for the boys' school, and native Sisters, likewise with degrees, if possible, or at least well instructed, for the girls' school. The missioner must see to it that the schools are well conducted not only from the viewpoint of education but above all in the religious formation of the young Christian students.

The missioner ought to put himself at the service of his teachers to polish the rough spots. He should choose among the pupils some subjects destined for the seminary, convent, or higher schools; the others can become very good catechists in the country. With such a system and perseverance he will have, after a few years, a body of well trained catechists for the country. It should be understood that he has with this body only the relation of an employer to an employee; each is free to retire when he will, and the missioner also may dismiss a catechist when he no longer needs him or when another is better fitted for the position. He should, however, try to keep the same men as long as possible, and if, after long service, the catechist cannot find means of living at home, the missioner ought to help him.

For the sake of uniformity in the Mission, the missioner should send yearly two or three of his catechists to the mission centre for a retreat and to receive instruction from the bishop or his representative. After several years' experience, a general rule may be drawn up, loose enough however not to restrict the personal initiative of each missioner.

And now, how are we going to manage this body? Often catechumens come evidently moved by the Holy Spirit. We have then only to answer the appeal and send catechists to the petitioners. Often too some regions lie contentedly in the

shadow of death. To wake them from their fatal sleep, the missioner, after much prayer, must act. He begins by choosing a suitable spot, usually a market town or other important place. He rests content with renting for the time being a house or a shop where he places his catechist, who ought to be more capable than those sent to the villages. His shingle, so to speak, hung over the door excites curiosity and brings visitors. This is the chance for the catechist to explain to the pagans his reason for being there. He can also hand out booklets about the doctrine. After a while some catechumens will declare themselves in the marketplace itself; ordinarily they are not very serious. But later men from the neighboring villages will come, urged by one motive or another. If several come from the same village, the catechist ought to go there and see for himself whether they are really serious or not, and also how many entire families wish to become Christian. This last point is very important. Scattered individuals simply swell the number of catechumens on paper. If then there are several families who decide to study the doctrine, the catechist should request a room for the schoolteacher and another for the woman catechist, being careful also to state clearly that they are to supply only water, firewood and light. If the catechumens accept, they should come on a fixed date to bring back the two teachers given them by the missioner.

The teachers should be satisfied with whatever hospitality can be offered them. Little by little they should instruct the catechumens and find out their motive for conversion; also pointing out to them the stupidity of superstitions and the need of renouncing them. The missioner can now make his first visit to the catechumens and bless their houses. They should not be baptized too soon and, except in extraordinary cases, not until the whole family is ready.

Often the catechumens, lacking a suitable place for prayers in common, will beg the missioner for a chapel. He should not yield too easily, but wait until there are a sufficient number baptized to warrant a chapel. If the need is really pressing, a few dollars will repair an old house or put up a bamboo shed, marking this only as temporary.

When several stations have been established around the market-place, totalling three or four hundred baptized, and if

the movement bids fair to continue, a piece of ground may be bought here on which to build a residence for the new parish.

The Christians should be exhorted to contribute as much as possible toward the erection of a chapel, but above all they should be urged to form societies whose revenue will sustain the chapel and pay the occasional expenses incurred by the visit of the missioner. There should be one of these societies for each particular station, and a general society for all the district. The revenues of this last society would serve for the reunions of the Christians on the principal feastdays. In this way the Christians get to know one another and find strength in numbers. Besides, this promotes marriages among the Christians, which is itself a weighty reason, for the question of marriages is one of the most embarrassing problems for a missioner in a new district.

Here then are some ideas that claim to be neither infallible nor exclusive. Rather they aim to help each missioner to find the most practical way in particular circumstances. For new missioners, however, I believe they point a way that cannot fail of attaining the end in view, that is, the evangelization of the country people. To win the upper classes, more perfect methods must be used.

Let us go first of all to those that come more easily to us, without neglecting others. Let us attack the youth by schools and the country people by catechists, and with God's help we shall perhaps have the consolation of succeeding; at least we shall have the merit of having tried. But for this we must have constant effort and continuity. Continuity, not only on the part of the missioner, but also on the part of the superior who should not change too often those working in the formation of a new district. This is often disastrous for a new district. I will cite Father Gonnet once more:

"The simple change of missioner is sufficient to explain often enough the lack of perseverance, which is the natural and fatal consequence. Brand-new Christians are in fact very weak in the Faith and retain many of the defects of paganism. When a missioner, other than the one who has converted them, is introduced among them, the effect produced is like that which follows the introduction of a mother-in-law into the family circle."

This remark, which is true in general for every country, applies in a special sense to the Chinese who, being practical above all, are attached rather to the person than to the idea or doctrine taught by the person. So it is in China that the soldiers, who are usually called by the name of the chief who commands them and pays them, consider themselves and act as though they were in the service of this chief rather than in the service of the country. "Opus fac Evangelistae . . . ministerium tuum imple."

A. GAUTHIER, *Miss. Apost.*

Kwantung, China.

SACRAMENTAL MINISTRATION TO NON-CATHOLICS.

DISCUSSING the question whether one who has become unconscious in the actual commission of a grave sin may be absolved conditionally, St. Alphonsus thinks it probable that a Catholic may be absolved conditionally in those circumstances.[1] He then adds a paragraph to the following effect: "I said a Catholic may be absolved conditionally, for the contrary must be held with regard to a heretic, as Holzmann rightly observes. For heretics ought not to be absolved even though they exhibit signs of repentance in such a case, unless they ask expressly for absoluton; since such heretics can never be prudently presumed to make those signs with a view to confession, of which they have the greatest horror."

Canon 731, § 2 appears at first sight to go further even than St. Alphonsus, for it lays down the following rule:

> It is forbidden to administer the sacraments of the Church to heretics and schismatics, even if they are in good faith and ask for them, unless they have previously abjured their errors and have been reconciled with the Church.

This prohibition against administering the sacraments to those who do not belong to the visible unity of the Church is founded on the very nature of the sacraments and on one of the reasons for their institution. They were instituted, as the Catechism of the Council of Trent teaches, "that there might be certain marks and symbols, by which the faithful might be

[1] *Theol. Mor.*, VI, n. 483.

distinguished; particularly as, to use the words of St. Augustine, 'no society of men, professing a true or a false religion, can be knit as it were into one body, unless they be united and held together by some federal bond of visible signs'. Both these objects, then, the sacraments of the New Law accomplish, distinguishing as they do Christians from infidels, and connecting the faithful themselves by a sort of holy bond. Besides, another very just cause for the institution of the sacraments may be shown from the words of the Apostle: 'With the heart we believe unto justice; but with the mouth confession is made unto salvation'; for by the sacraments we seem to profess and make known our faith in the sight of men." [2]

The sacraments, then, are bonds which knit together the members of the visible Church of Christ on earth; they are signs by which those members are distinguished from those who do not belong to the visible unity of the Church, and they are outward professions of the faith of Catholics. They cannot, then, at least as a general rule, be administered to those who do not belong to the visible unity of the Catholic Church. If anyone wishes to receive them, he must make his submission to the Church and become one of her visible members.

Is this rule so universal that it applies to the case even of one who is in danger of death? This does not seem to be the mind of the Church. The sacraments exist for the sake of men, not men for the sake of the sacraments, and when there is question of the salvation of a soul in danger of death, we may sometimes do what under other circumstances would be unlawful. Thus St. Thomas teaches [3] that it was never the custom of the Church to baptize the infant children of infidel parents against the parents' wish, and that to do so would be to act against natural justice. However, Canon 750, § 1 lays down that "an infant child of infidel parents is lawfully baptized, even against the wish of its parents, when its life is in such danger that it is prudently anticipated that it will die before attaining the use of reason". So that a sacrament may sometimes be administered to one who is in danger of death who could not lawfully receive it if he were not in such danger. There are,

[2] Loc. cit., Part II, c. 1, q. 9.
[3] Summa II–II, q. 10, a. 12.

however, special difficulties in applying this doctrine to the case of adults who are not Catholics.

For the sanctification and renewal of the interior man in the case of adults God requires the voluntary reception of His grace, as the Council of Trent defined. Some sort of intention or wish to receive the sacraments is necessary for their valid reception; and for the fruitful reception of the sacraments of the dead (Baptism and Penance), at least implicit acts of faith, hope, and sorrow for sin are necessary. A heretic or schismatic who is in good faith may have faith and hope, and even sorrow for sin, although many of them do not know that sorrow for sin is a necessary condition for its forgiveness by God. Usually a tactful priest could induce a dying heretic or schismatic to elicit acts of faith, hope and contrition if he was still in possession of his senses. There is more difficulty about the required intention, especially in the case of the sacrament of Penance. Most non-Catholics reject the sacrament of Penance and abhor the idea of confessing their sins to a priest, and on this account, as we have seen, St. Alphonsus denies that a heretic can be absolved even conditionally.

Some good authorities hold, however, that an implicit intention, such as is contained in a wish and readiness to do whatever God has ordained, is sufficient for the validity of Baptism, and others extend this to the sacrament of Penance.[4] If the dying non-Catholic is still conscious, Lacroix indicates how he may be disposed for absolution by the priest. This author says: "If a Catholic priest hears that a non-Catholic is in danger of death, he acts prudently, if nothing stands in the way, if he goes to him, elicits with him acts of faith, hope, charity, and perfect contrition for his sins. If circumstances allow, he may ask afterward whether he would not wish to embrace another religion if he knew that he was not in the true faith, and do all that was necessary for salvation; whether he would not wish to confess and be absolved, if this were necessary for salvation. If he answers in the affirmative, he can be absolved conditionally." [5]

There may be danger of giving scandal both to Catholics and to non-Catholics by admitting even dying heretics to the

[4] Bucceroni, *Analecta ecclesiastica*, 1897, p. 430; *Casus*, II, p. 151.

[5] Lacroix, lib. VI, parte 2, n. 1866.

benefit of the sacraments in this manner. Catholics may be shocked at it, and non-Catholics may be encouraged to remain outside the one, true Church of God. Such scandal should be obviated or removed as far as possible by the priest who acts on this opinion.

But the question arises—does this opinion still retain its probability after the issue of the new Code of Canon Law? Does not Canon 731, § 2 forbid the administration of the sacraments to heretics and schismatics, even if they are in good faith and ask for them, unless they have previously abjured their errors and have been reconciled with the Church?

That Canon certainly lays down the general rule which should be followed in ordinary cases. But, as we have already seen, general rules with regard to the administration of the sacraments should yield to the necessities of a soul whose eternal salvation is at stake. In such a case the sacraments may be administered conditionally even when there is only a slight probability that they are validly received. *Sacramenta propter homines.* In this case there are special reasons for maintaining that the opinion favorable to the administration of the sacraments to non-Catholics who are in danger of death still retains its probability in spite of Canon 731, § 2.

Among the documents quoted by Cardinal Gasparri in illustrating Canon 731, § 2 is the decree of the Holy Office, 20 July, 1898. That decree is important and bears on the question at issue, and so I will give it here at length.

Fer. IV, 20 July, 1898.

The following case was proposed for solution to this Supreme Congregation of the Holy, Roman, and Universal Inquisition.

Boniface, leading the arduous life of an apostolic missionary in the countries of the Oriental schismatics, while sitting on a certain day in the tribunal of penance, among others found Agatha, who humbly and earnestly asked him if she might make to him a general confession of her past life. Boniface agreed to Agatha's request, and listened to her and helped her with the greatest patience and charity. But after the good woman had confessed her sins with admirable order, clearness, burning faith, humility, and abundance of tears, she added that she had never so faithfully opened her conscience to her own priests, because of their bad morals and because they cared nothing about the seal of confession, and then she asked

her confessor to give her permission to confess to him always in future so that she might worthily receive the Holy Eucharist in her own Church.

On hearing this the confessor discovered that she did not belong at any rate to the body of the Catholic Church, and with some anxiety he asked himself how he might pass judgment in keeping with the spiritual good of the penitent. First of all he asked her about the principal articles of the faith and found her sufficiently well instructed. Then he cautiously asked her what she thought of schism, and of the necessary faith in and submission to the Catholic Church and to its visible Head. To this she answered: "I am a Christian; I do not know what schism is; I acknowledge one true religion of Christ everywhere, in which I desire to live and die; it does not belong to me to pass judgment on questions which arose among priests and should be settled by them with Christian charity. Wherefore, she proceeded, as to-morrow on account of a special feast large numbers of our people go to Holy Communion, I beg you, holy Father, that since you have heard my confession you may grant me absolution for my sins, for which I am heartily sorry, so that with joy I may receive Holy Communion."

Boniface admired the woman's constancy, and since on his part he was certain of her good faith, and on the other he much feared that more conversation would do her more harm than good, considering that he acted rightly Boniface absolved Agatha, since she had made her confession and was sorry for her sins. Nor did he prevent her from receiving Holy Communion at the hands of a schismatic minister, silently permitting what in itself he could not grant, especially as he well knew that the sacraments, ceremonies, and prayers among the schismatics in question contain nothing that is not Catholic.

Hence the questions are asked:

1. Can material schismatics who are in good faith be sometimes absolved?

2. Can they be allowed at least tacitly to receive the sacraments in their own churches sometimes and to assist at sacred functions there?

3. Did Boniface act rightly and what advice should be given him?

Furthermore, in a General Congregation of the Holy, Roman and Universal Inquisition held by the Eminent and most Reverend Lords Cardinals, General Inquisitors in matters of faith and morals, on the above mentioned questions being proposed, and after the vote of the most Reverend Consultors had been taken, the same most Eminent and most Reverend Fathers ordered the following answers to be given:

To No. 1. Since scandal cannot be avoided, in the negative; except when in danger of death, and then with scandal effectually removed.

To No. 2. In the negative.

To No. 3. In the negative; and the confessor should be admonished that with leave of the penitent he may warn her opportunely and cautiously.

Leo XIII approved this decision 22 July, 1898.

It follows from the answer to the first question that, whilst the sacraments may not, as a general rule, be administered to non-Catholics, even though they are in good faith and ask for them, yet this may be done for them when they are in danger of death, if scandal be obviated.

T. SLATER, S.J.

Liverpool, England.

THE CLERGY AND THE PRESS MONTH.

THE month of March has been set aside by the Catholic Hierarchy of America for a campaign in the interest of the Catholic Press. This prompts the writer, who believes that he has given as much thought as any other person in the country to the subject of Catholic publicity, to proffer a few comments calculated to promote the welfare of the Catholic Press in general, and to make publicity more effective.

1. In the first place, has it occurred to you that Catholic literature reaches, for the most part, only *our good people?* These will subscribe to the diocesan paper, to some national weekly, to a missionary magazine, to a devotional periodical, etc. The Catholics who need our literature most, the ones who understand neither their spiritual nor their financial obligations to the Church, read very little Catholic literature.

All the appeals made in the religious press in behalf of the *Missions* or other religious works reach probably 25 per cent of our people; the other 75 per cent do not hear of these appeals, unless from the pulpit; and included in the 75 per cent are our miscalled "prominent Catholics"—the ones who could give most.

Priests report that *our young people* seldom take home a Catholic paper from the church, yet they, the rising generation, must be the backbone of the Church in this country in a few years. Even to-day they are the ones who are called upon

most frequently to answer questions about Catholic belief and practice; they are the ones who should know the principles by which the soundness or the falsity of present-day social doctrines must be determined.

2. Our literature does not reach one per cent of those whose minds are poisoned by the sectarian, the Masonic and the secular press, not to speak of the propaganda which is professedly anti-Catholic. The *New Age*, the official magazine of Thirty-third Degree Masons; the *Crescent*, the official organ of the Shriners, and many other Masonic magazines; the Christian Science publications; nearly all denominational papers—all serve calumny, slander and misrepresentation to their readers week after week, or month after month; and the answer to their lies never reaches the same people. Magazines with millions of readers such as the *Saturday Evening Post*, the *World's Work*, etc., will carry articles in which the Catholic religion is slurred in only a paragraph or two, the little poison being consumed as healthy food by the uninformed reader. Brisbane and other editors, whose authority is trusted by the millions who read their writings day after day, will occasionally say something in the Church's favor, and we seem to feel happy over it; but ten times more frequently they will comment on things Catholic in a manner which must intensify prejudice. Ninety-nine out of every one hundred non-Catholics get all their information about us from people who are not competent to speak about us at all. We seem to think, when we refute the falsehoods through our own press, that we have corrected the wrongs done us. As a matter of fact, we have accomplished nothing. Our own people need not be told that the charges were untrue, and those who were ready to believe the accusations do not see the refutation.

3. That we do not understand how to advertise or to obtain the kind of publicity needed is illustrated by our present fight against the Smith-Towner Bill, as well as by our mode of procedure against hostile legislation proposed in the past. Everyone who receives Catholic literature *should know* what the Smith-Towner Bill is and what it stands for, because sufficient has certainly been written against it. (As a matter of fact we doubt if one out of one hundred Catholics *know anything about it*). Our *enemies*, as well as the organizations which are back-

ing the Smith-Towner Bill, *do know* how the Catholic press has been arrayed against it; they believe that the twenty million Catholics are well posted and are united in opposition to the Bill. On the other hand, the very ones who can make the Bill a law or kill it are not reached by our arguments at all. While it is proper to acquaint our Catholic people with the aims of such proposed legislation, the way to gain our point is to have some committee of men in every community wait on their Congressman or Senator, explain the Catholic grievance, and ask for a vote against the Bill.

The Smith-Towner Bill has the backing of the National Education Association, American Federation of Labor, American Federation of Teachers, General Federation of Women's Clubs, National Congress of Mothers and Parents, Teachers' Association, American Library Association, National Council of Jewish Women, Association of Collegiate Alumnae, Patriotic Order Sons of America, National League of Women Voters, and National Society of Daughters of the American Revolution. In addition of this, the Bill has hard-working lobbyists in Washington. Supporters of the bill are requesting the Rotary and Kiwanis Clubs throughout the country to give it their moral support. These Clubs have the most influential men in every community in their ranks. A few weeks ago the president of the Rotary Club in this city declared that he had received a communication from the Department of the Interior, Washington, which, instead of reading to the members, he would give to the Superintendent of the City Schools, who is a Rotarian. When the Superintendent received the communication from the president of the Club, he told his brother Rotarians that the communication dealt with the Smith-Towner Bill, "which" he said, "he hoped would be passed". Being present at this meeting, the writer arose to say that the Bill contained provisions so momentous that it should be discussed at our gatherings. I was surprised to learn that not a single member, outside the Superintendent of Schools, knew what the Bill stood for.

The following newspaper clipping reports how the South Dakota legislature endorsed the Bill, without knowing what it was. Note the dig at Tumulty intended for the Catholic Church:

PIERRE, S. D., Jan. 7—(Special) — Unanimous endorsement was given by the house this afternoon to a resolution by Swanson of Brown, memorializing congress to pass the Smith-Towner education bill and a million-dollar fund for educational work over the country. In explaining the bill, Mr. Swanson said: "I understand the secretary to the president is the only person in authority in Washington to oppose it, and he has been working day and night to defeat it." There were no remarks against the measure on the floor of the house here.

We must advertise our good things; we must make use of the secular press; our priests must get before our civic bodies more, even though it go a little against their inclination; our Catholic people must study their religion and be able to explain the Catholic attitude toward the Public Schools, Secret Societies, the Y. M. C. A., etc., etc. Only one priest and one minister may belong to the Rotary Club in any community; only two ministers and two priests may belong to the Kiwanis Club. Hundreds of these clubs have their quotas of ministers, but there is no priest member. This is unfortunate, because every line of manufacture, of wholesale and retail business, everyone of the professions is represented. Priest members would be called on to speak at the Club several times a year; they could chose as their subject "The Parochial School," "Temporal Power," "The Church in Politics"; they could treat some historical question; they could show that the Bolsheviki, the Socialists, all the forces of disorder, are hostile to the Catholic Church, and that any support given to a Drive against Catholics is support given to the enemies of law and order.

We have within the ranks of the clergy two extreme wings. Those belonging to the first are not sufficiently suspicious of our enemies, and cannot make themselves believe that the disclosures published by the Catholic Press are true. Those of the other wing believe that all our rights will soon be taken from us and that there is no use doing anything to prevent it. We have enemies numerous and powerful, but more than one-half of the American populace would be just to us if they properly understood us. These we must educate. I firmly believe that we can win the sympathy of a large percentage of the sixty million, who are under the domination neither of the sects nor of the secret societies. Millions of these are not in sym-

pathy with the radicalism in Protestantism which interferes with personal freedom, and which would put the country under Blue Law rule. The vast majority of these sixty million has been taught that our Catholic Church is hostile to the public schools, that we are narrow and intolerant, that we are ruled in all things by Rome, that we would oppress others if we had the power, etc., etc. While it would appear to be an impossibility to change the idea of the whole populace of this big country, let it be remembered that each parish organization would have to deal only with its own community. In our small city the Knights of Columbus have just sent out the following letter, to representative people, and because of the kindly spirit of their letter, it has elicited most favorable response and kindly comment:

DEAR FRIEND:

The Christmas message of "Good Will" is still fresh in the minds of us all. The Knights of Columbus, of Huntington, have decided to do what is in their power to promote "good will" by an effort to remove *misunderstanding,* which they believe to be the source of nearly all prejudice and distrust as between the different elements of any community.

The Catholic Church has always been a bitter foe of Socialism, and of every un-American movement. In reprisal, the forces of disorder have arrayed themselves against the Catholic Church, and, by clever deception, have led several reputable organizations of men to join them in their propaganda of vilification.

During the recent presidential campaign the country was flooded with tons of literature calculated to poison the minds of our American people, and to disturb harmony and peace and good will, which are so needed for a progressive community.

As a first step in breaking down the barrier of prejudice, we are writing to ask whether you would be willing to receive and read a small amount of literature, which we would take pleasure in sending you with our compliments.

We are herewith enclosing a small pamphlet, which briefly tells the truth about the attitude of the Catholic Church toward the public school and other matters of supreme importance. With your consent, which we ask you to express on the enclosed card, we shall send you other small pamphlets from time to time. You are also herein reminded of a series of lectures to be held in St. Mary's Church, beginning the first Sunday of Lent. Your attendance at

these lectures will be appreciated, and you are invited to ask questions bearing on Catholic teaching or practice. A box will be placed on a table near the entrance of the church, and written questions may be deposited in the box. It will not be necessary for the inquirer to sign his name to the questions he asks.

Catholics everywhere could carry on this publicity work without much cost. Let the influential men in every community learn that they have been deceived by ministers of the Gospel and by the literature of the lodges to which they belong, and the authority of the former will be undermined, and people will turn with sympathy toward the organization which they have hitherto unjustly treated.

The Catholic hierarchy, through the medium of the National Catholic Welfare Council, is laying a foundation for a publicity structure which we hope will be big enough. At present the news service of N. C. W. C. is good, but it does not yet reach non-Catholics, except the few who accidentally get hold of a Catholic paper. When its well-trained editors write for the secular press and the big magazines, when their efforts are seconded and supplemented by a little organization established in every town and city in the country, the Catholic Church will command the respect in the United States which she so justly deserves.

We can learn much from the Christian Science people. They have an office in the capital of each State of the Union, and whenever an editor publishes anything which, in the judgment of the men in charge of the state office, is unfair to Christian Science, the offending editor is asked to publish in the same paper a polite refutation sent from the state office. Usually the request for the correction is made not in writing, but is carried to the editor by a member of the Christian Science cult who lives in the place where the offending paper is printed.

We can also learn much from the Federal Council of the Churches of Christ in America. This body is constituted of four hundred men who are paid representatives of thirty denominations comprising nine-tenths of all the Protestants in the land. These men meet every month and outline the policy which the Protestant churches are to pursue in works of reconstruction, of evangelization, of social service, etc., etc.

They employ high-grade publicity men, who are paid what they are worth. To accomplish big results it is necessary that the men at the head of a movement so momentous should give their whole time and attention to the movement, and big men must receive big salaries. Early in the war, the government depended on $1.00 a year men, and soon discovered that it was receiving about one dollar's worth of service, if it was not actually losing money, because these men, with so many other things on their mind, were neglecting their important trust.

The Catholic Church has great theologians, philosophers, sociologists, the soundness of whose *theories* may be depended on, but we seem to lack practical men. Protestantism, on the other hand, pays little heed to theory; it is all action. Possibly this is due to the fact that men of the world, business men, whose whole success depends on system, organization, and team-work, are taken into council by Protestant ecclesiastics.

We marvel at the immense sums of money raised by the 24,000,000 Protestants of the United States for Missions, while the Catholic Missions suffer, despite the fact that there are nearly 300,000,000 people to sustain them. The Adventists of the United States have a membership only slightly in excess of one hundred thousand, yet this small sect has appropriated $4,000,000 for missionary operations during 1921. Every member is expected to give 60 cents a week—more than $30.00 a year for this purpose. The 20,000,000 Catholics of the United States will probably not raise more, yet they will contribute a greater sum than the other 280,000,000. American Catholics are really to be commended when their sacrifices are compared with those of other lands, in most of which there is no such thing as organization. This is particularly true of Latin countries.

The writer returned last June from a tour of South America where nearly every man, woman and child is a baptized Catholic. In the whole country of Peru, where there are nine large dioceses, the people give absolutely nothing to the Church except in exchange for services, such as Baptisms, Marriages, etc., not even a collection is taken up in the churches on Sunday. The Methodists of the United States conduct several high schools in the city of Lima, which are well patronized because children are taught English—of course gratis. The Arch-

bishop of Lima told me that if a couple of good priests from the United States came down there, he would give them his cathedral. This Archbishop had visited the United States, and knew something of American methods of Catholic activities up here. The writer suggested different ways in which his Grace might stir up things a little, how he might organize the men, but the Archbishop felt sure that any attempt would be absolutely in vain. So it is to a lesser or greater degree in other countries in South America. So it must be in Italy, Spain, Portugal, and even France. To think that our Missions should be in need when the ridiculous sum of 10 cents a year per capita from the Catholic body would well take care of every home and foreign mission activity. Pulpit announcements will not bring it; system, organization, the application of business methods will.

In closing let me say that we must not underestimate the Drive against the Private Schools. The two million and more Masons of the United States have been instructed over and over in their magazines to persist in their effort to have attendance at the public school made compulsory; they have been urged over and over to seek positions on the School Board, and to see that no Catholic is appointed to such a position; they have been importuned to do what lies in their power to keep Catholics from teaching in the public schools. In many places the superintendents of public schools take the stand that only those will be given positions as teachers in the public schools who have received all their education in public or state schools. They contend that they are not acting from religious prejudice, but from a sense of loyalty to the public school, when they assume that attitude.

We must make plain to the public in every city, town, and hamlet that our schools are more efficient than are the public schools, that they are thoroughly American, that they are calculated to produce a finer type of citizenship, that we have no designs on the public school.

Let us use our parish organizations, many of which are stagnant simply because they have no activities *ad extra* to keep them busy. Let them, locally, district the parish, canvas for subscriptions to Catholic papers, let them bring to the attention of the non-Catholic element among them the real truth

about our Church—its beliefs, its practices, its sound principles. If a Catholic society solicited subscriptions, they could give people two papers for the price of one which is introduced through a paid solicitor. Let us heed the call of our leaders, encourage them, by undertaking effective publicity work during this month of March.

In order to secure unanimity of effort on the part of the clergy the most important thing is that all should be thoroughly acquainted with the different movements projected by the National Catholic Welfare Council.

Priests do not become so acquainted through literature, much of which is not read with sufficient care and interest. To my mind the only effectual way of instructing the clergy is to have someone appear before the whole diocesan clerical body at the time of the annual retreat. One or two of the Conferences during the retreat could be turned over to someone fully versed in the several matters which should be brought forcibly to the attention of the clergy.

J. F. NOLL.

Huntington, Indiana.

Analecta.

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

EPISTOLA AD LOCORUM ORDINARIOS, QUA EORUM VIGILANTIA EXCITATUR CIRCA NOVA QUAEDAM ACATHOLICORUM MOLIMINA CONTRA FIDEM.

Emi ac Revmi DD. Cardinales in rebus fidei et morum una mecum Inquisitores Generales cupiunt locorum Ordinarios vigilanter attendere, quemadmodum novae quaedam acatholicorum consociationes, suis ex omni gente asseclis adiuvantibus, iam dudum soleant nostris, maxime adolescentibus, perniciosissime insidiari, magnam adiumentorum varietatem eis praebendo, quibus specie quidem corpora confirmant, mentesque et animos excolunt, re autem vera catholicae fidei integritatem corrumpunt et a complexu Ecclesiae matris filios eripiunt. Profecto, quod consociationes huiusmodi favore, opibus studioque florent hominum spectatissimorum, quod in multiplici beneficentiae genere utilissime versantur, non est mirandum si fucum faciant imperitis qui earum naturam penitus perspectam et cognitam non habent. At quales illae sint, iam nemini, qui sapiat, potest esse dubium, cum finem quo spectant, sensim hucusque indicarint, nunc vero aperte declarent idque opusculis, diariis scriptisque periodicis, quibus tamquam suis organis utuntur. Dicunt enim se velle ingenia et mores iuvenum bonis disciplinis excolere, et hanc culturam pro religione habentes, definiunt: liberrimam et a quavis religione aut confessione alienam solutamque

licentiam cogitandi. Professae igitur se lumen praeferre adolescentibus, eos ab Ecclesiae magisterio, quod ipsum est lumen veritatis divinitus constitutum, avertunt, eosdemque hortantur ut ex suo ipsorum intimo spiritu ideoque ex humanae rationis angustiis lucem petant qua ducantur.

Huiusmodi in laqueos praecipue, dediti studiis adolescentes utriusque sexus impelluntur; qui quidem, cum ad christianam sapientiam ediscendam et ad fidem, a patribus traditam, conservandam, alienae opis maxime indigent, contra in homines incidunt, a quibus, de magnae illius hereditatis possessione deturbati, gradatim adducuntur, ut primo contrarias inter opiniones nutent, deinde de omnibus, quaecumque sunt, dubitent, denique in vaga quadam nec definita forma religionis acquiescant, quae sane religio aliud omnino est quam quod Iesus Christus praedicavit. In hac autem re detrimentum longe maius accipiunt illi, utinam non ita multi, quibus intra domesticos parietes, propter parentum vel incuriam vel inscitiam, ea defuit prima fidei institutio, qua nihil est homini christiano magis necessarium. Quare, Sacramentorum usu destituti, et ab omni pietatis cultu remoti, soliti insuper de sanctissimis quibusque rebus summa iudicii libertate decernere, in eum misere labuntur *indifferentismum religiosum* quem vocant, pluries Ecclesiae auctoritate damnatum, quocum cuiusvis religionis negatio coniuncta est. Ita, florentes aetate, in tenebris tamen tristitiaque dubitationum, nullo iam viae duce, tabescunt; ut enim quis naufragium in fide faciat, satis est si unum dogma in animo suo improbet. Quod si pietatis aliqua in eorum vel ore significatio vel corde umbra residua est, si non mediocrem quoque beneficentiae alacritatem ostendunt, hoc non aliam ob causam accidere dicendum est, nisi aut inveteratae consuetudinis, aut lenioris cuiusdam molliorisque animi, aut etiam humanae prorsus naturalisque virtutis, quae tamen ad vitam aeternam non est per se conducibilis.

Iam vero ex his societatibus sufficiet eam memorare, quae, plurium aliarum veluti mater, pervulgatissima est (quod praesertim, dum mansit crudele bellum, plurimis calamitosis admodum profuit) opibusque instructissima: societas scilicet titulo appellata *Young Men's Christian Association*, contracto in siglam *Y. M. C. A.*, cui quidem inscienter et favent acatholici bonae fidei, eam iudicantes omnibus salutarem aut certe noxiam

nemini, et suffragantur indulgentiores quidam catholici, quibus ipsius est ignota natura. Haec enim societas sincerum quidem erga iuvenes amorem iactat, quasi nihil habeat antiquius quam eorum et corporibus et mentibus esse utilitati; at simul ipsorum labefactat fidem, cum propositum sibi esse contendit *eam purificare*, et meliorem verae vitae cognitionem eis tradere "supra omnem Ecclesiam et praeter quamlibet religiosam confessionem".[1] At num quid boni de iis sperari liceat, qui, excussa penitus ex animo fide, cum in Iesu Christi ovili feliciter conquieverint, longe inde vagantur, quo sua quemque libido ingeniumque deducat?

Quare Vos, quotquot estis, quibus peculiarem in modum dominici gregis gubernandi cura divinitus mandata est, haec Sacra Congregatio rogat, ut vestros adolescentes studiose intactos ab harum societatum contagione praestetis, quarum ex beneficentia, Christi administrata nomine, illud periclitatur, quod ipsi habent, Christi gratia, pretiosissimum. Ergo admonete incautos et confirmate vacillantes in fide; quae autem sunt apud Vos iuvenum ex utroque sexu sodalitates, eas Vos christiano spiritu ac robore instruite, aliasque excitate generis eiusdem; quibus quidem ut suppetat unde possint adversariis obsistere, locupletiores e nostris appellate ad opitulandum. Simul etiam parochos et iuvenum consociatorum moderatores hortamini ut strenue officium suum faciant, maximeque, libris et opusculis evulgandis, diffluentes late errores coerceant, artes fraudesque inimicorum aperiant, studiosis veritatis apte succurrant.

Itaque Vestrum erit, in episcopalibus regionis conventibus de hac ipsa causa diligenter, pro rei gravitate, agere, et quae opportuna factu videantur, collatis consiliis constituere. Quo in genere, Sacra Congregatio in singulis regionibus per earum Praesules publice declarandum censet, ephemerides, periodica et alia societatum harum scripta sane perniciosa, quae ad errores *rationalismi* et *indifferentismi religiosi* animis nostrorum insinuandos, large disseminantur, ipso iure prohiberi.[2]

[1] Vide opusculum Romae editum ab officio centrali Y. M. C. A. "Che cosa è la Y. M. C. A.: ciò che si propone, etc.", passim.

[2] Cf. *Cod. I. C.*, can. 1384, § 2, et 1399, § 4. Huiusmodi sunt, inter alia, apud Italos: "*Fede e vita*, rivista mensile di cultura religiosa, organo della Federazione Italiana degli studenti per la cultura religiosa, Sanremo"; "*Bilychnis*, rivista mensile di studi religiosi, Roma"; "*Il testimonio*, rivista mensile delle chiese battiste italiane, Roma".

Metropolitae autem, quidquid pro uniuscuiusque dioecesi rationibus deliberatum actumque erit, ut ad Apostolicam Sedem intra sex menses referant, curabunt.

Datum Romae, ex Aedibus S. Officii, die 5 novembris 1920.

R. CARD. MERRY DEL VAL, *Secretarius.*

II.

DECRETUM: DAMNATIO OPERIS "TOMMASO GALLARATI-SCOTTI 'LA VITA DI ANTONIO FOGAZZARO'".

Feria V, loco IV, die 9 decembris 1920.

In generali consessu Supremae Sacrae Congregationis Sancti Officii, Emi ac Rmi Domini Cardinales fidei et moribus tutandis praepositi, praehabito DD. Consultorum voto, proscripserunt, damnaverunt atque in Indicem librorum prohibitorum inserendum mandarunt opus: "*Tommaso Gallarati-Scotti: La vita di Antonio Fogazzaro.* Milano. Casa editrice Baldini e Castoldi. Corso Vittorio Emanuele, 17. 1920".

Et eadem feria ac die Sanctissimus D. N. Benedictus divina Prodentia Papa XV, in solita audientia R. P. D. Assessori S. Officii impertita, relatam sibi Emorum Patrum decisionem approbavit, confirmavit et publicandam mandavit.

Datum Romae, ex aedibus S. Officii, die 14 decembris 1920.

A. Castellano, *S. C. S. Off. Notarius.*

S. CONGREGATIO RITUUM.

SACERDOTES CELEBRANTES IN ORATORIIS SORORUM TERTIAR. TENENTUR SE CONFORMARE CALENDARIO QUO UTUNTUR SORORES.

Beatissime Pater,

Procurator Generalis Ordinis PP. Praedicatorum, ad S. V. pedes humiliter provolutus, haec exponit:

Nonnullae Congregationes Sororum Tertii Ordinis S. Dominici Divinum Officium recitant, juxta ritum et calendarium Ordinis.

Aliae Congregationes Sororum Tertiariarum (et harum major est numerus) recitant parvum Officium B. M. Virginis, juxta ritum dominicanum cum commemoratione Sancti illius

diei, adhibentes calendarium Provinciae Ordinis, ubi sita est ipsarum domus.

Respectivae Superiorissae, tum ex primis, quam ex aliis Congregationibus frequenter recurrunt ad Rmum P. Generalem Ordinis, illum informantes circa difficultates, quae oriuntur quoad conformitatem Missae cum Officio Divino.

Sacerdotes missam celebrantes in Ecclesiis et Oratoriis harum Sororum Tertiariarum, saepe renuunt se conformare calendario Ordinis, quo utuntur Sorores, quia juxta declarationes ipsorum sacerdotum, nullo decreto ad hoc obligantur.

Quare Orator petit:

I. Utrum ex Decreto S. Rituum Congregationis, sub die 28 februarii 1914, Sacerdotes celebrantes in Ecclesiis et Oratoriis Sororum Tertiariarum teneantur, quando celebrant Missam, se conformare calendario, quo utuntur Sorores ipsae.

II. Et quatenus negative, Orator rogat S. V. ut concedere dignetur quod in Ecclesiis et Oratoriis Tertiariarum Dominicanarum, omnes Missae, quae ibi celebrantur, sint conformes calendario Ordinis, quo utuntur Sorores pro recitatione proprii Officii, excluso quovis alio calendario, prout concessum fuit PP. Minoribus per Decretum diei 15 aprilis, 1904, n. 4132.

Sacra Rituum Congregatio, audito specialis Commissionis suffragio, reque sedulo perpensa, propositis quaestionibus ita respondendum censuit:

ad 1um. Affirmative.

ad 2um. Provisum in 1°.

Atque ita rescripsit et declaravit. Die 4 Junii 1920.

A. Card. Vico Ep. Portuen, *Praef.*

Alexander Verde, S.R.C., *Secretarius.*

ROMAN CURIA.

Pontifical Appointment.

6 November, 1920: Monsignor Martin Darius Whelan, Vicar General of the Archdiocese of Toronto, Canada, made Domestic Prelate of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SUPREME S. CONGREGATION OF THE HOLY OFFICE publishes the letter of Cardinal Merry del Val calling attention to the danger to the faith of Catholic youth there is in such societies as the Y. M. C. A., and urging the bishops to adopt the necessary safeguards.

S. CONGREGATION OF RITES announces that priests who say Mass in chapels of the Sisters of the Third Order of St. Dominic are to follow the Calendar used by the Sisters.

THE RUBRICS OF HOLY WEEK.

Qu. In following the rubrics of Holy Week in small parishes pastors differ widely. Some have no services from Wednesday to Easter Sunday, even going so far as to omit the blessing of the font; others bless the font and say Mass but omit the Prophecies. Is it not *sub gravi* to bless baptismal water on Holy Saturday and Pentecost Saturday? And if it is blessed, must not the entire rubrics in the Missal be observed? Please publish the program to be followed during Holy Week in small parishes with one priest, giving an authoritative statement as to what may and what may not be done on each of the three days.

Resp. 1. In cathedrals and collegiate churches all the functions of Maundy Thursday, Good Friday, and Holy Saturday must be carried out *solemnly* and *exactly* according to the Missal, i. e. with deacon, subdeacon, chanters, and minor ministers.[1]

2. These functions are *regularly* of obligation in all *parochial* churches.[2] In *large* parochial churches they ought to be carried

[1] *Caerem. Episc.*, Lib. II, c. 24, n. 10; Lib. II, c. 17.
[2] S. R. C., 19 Dec., 1665; 9 Dec., 1899.

out according to the prescriptions of the Missal, i. e. *solemnly*; for Benedict XIII had the *Memoriale Rituum* compiled for those churches only in which the Missal cannot be followed;[3] hence only in *small* parochial churches, in which it is not possible to comply with the prescriptions of the Missal, may the *Memoriale Rituum* be used. This seems to be evident from the fact that the S. R. C.[4] decided that even in the large churches of conventuals and regulars it is not allowed to follow *at one time* the prescriptions of the Missal and *at other times* the *Memoriale Rituum*, " si Ecclesiae sufficiens clerus suppetat ".

3. Certainly, in some regions circumstances may arise which will not allow these functions to take place, and common sense will indicate that they cannot be performed; but if the functions of Holy Thursday have *rubrically* taken place, those of Good Friday cannot be omitted.[5]

4. The blessing of the baptismal font must take place in every parochial church, not only on Holy Saturday, but also on the Vigil of Pentecost, " non obstante quacumque contraria consuetudine, quae omnino eliminari debet." [6]

It is not permitted to bless baptismal water in one or some of the large parochial churches and afterward to distribute it among the small parochial churches. If in these smaller parochial churches the function cannot be performed with that solemnity which is due to it, because the faithful cannot be induced to attend, then it should be performed *privately*. " Benedictio fontis, in casu quo fideles non accedant ad Ecclesiam statutis diebus, privatim absolvenda est ",[7] but not *breviori formula*, as would be allowed if for any reason the baptismal water should, during the year, run out before Holy Saturday or the Vigil of Pentecost.[8]

5. These ceremonies of the Sacrum Triduum, whether according to the Missal or the *Memoriale Rituum*, must be exactly performed,[9] and cannot in any manner be curtailed. For in-

[3] Gardellini, in Not. I ad Decr. S. R. C., 28 July, 1821.
[4] 7 Dec., 1888.
[5] S. R. C., 14 Feb., 1895.
[6] S. R. C., 13 April, 1874.
[7] S. R. C., 7 June, 1892.
[8] S. R. C., 19 April, 1890.
[9] " Observandum." Monitum, Memor. Rit.

stance, if the Prophecies are chanted on Holy Saturday, their chant cannot be suspended as soon as the officiant has finished reading them;[10] and if the *Memoriale Rituum* is used, the Prophecies on Holy Saturday cannot be omitted.[11] Infractions against the Rubrics are frequently and repeatedly made and afterward are hailed as laudable customs. But customs against the Rubrics have *ex se* no force, although *propter circumstantias* they may sometimes be tolerated. Now the cause of any infringement of the exact performance of the ceremonies of the Sacrum Triduum in any case could only be the *magnum incommodum*. We doubt very much if such a plea could be verified in many parishes in the United States.

6. Although it would seem that the functions, performed according to the *Memoriale Rituum*, should be carried out without chant, i. e. that the prayers and antiphons should be recited in a loud tone of voice,[12] yet most authors[13] not only allow, but even approve the performance of them in chant.

7. All authors maintain that the word "cleric" in the *Memoriale Rituum* does not mean that the assistants must be tonsured; lay persons may act in this capacity; but in the latter case some of the duties prescribed, e. g. carrying the chalice to or from the altar, cannot be performed by them, unless they have permission to touch the sacred vessels. Three clerics or altar boys are required,[14] who should be thoroughly instructed, in order that they may act quickly, but with attention, and so prevent aimless wandering to and fro.[15] More than three may be taken.

8. To add to the solemnity of an occasion any extension of the instructions given in the *Memoriale Rituum* is allowed, provided such extension is in conformity with the Rubrics and the "Ordo officii totaque ceremoniarum series et modus" of the *Memoriale Rituum* is in general adhered to.[16]

[10] S. R. C., 14 March, 1861.

[11] S. R. C., 12 April, 1755.

[12] S. R. C., 13 Sept., 1879.

[13] De Herdt, Vol. III, n. 35; Le Vavaseur, Part XII, n. 16; *Ephem. Lit.*, Vol. XIV, p. 436.

[14] Gardellini, Suffr. super Decr. S. R. C., 28 July, 1821, says, "Qui tres ad minus numero esse debent".

[15] Preface, *Memoriale Rituum*, 1725.

[16] *Muensterisches Pastoralblatt*, 1893, 8.

9. In case not even three or four altar boys can be procured to assist in the performance of the function according to the *Memoriale Rituum* on Maundy Thursday, the Ordinary may grant permission to the pastor at the latter's request ("venia quotannis petita") to celebrate a low Mass (without procession).[17] Of course under such circumstances the function of Good Friday must be omitted, for on Good Friday the sacred function has close connexion not with the Mass, but rather with the procession to the Repository and the placing therein of the second Host consecrated in the Mass of Holy Thursday.

On Holy Saturday no Mass, low, solemn, or in chant is allowed, unless the whole liturgical function of the day is carried out.[18] This may be done only by a bishop when he ordains on that day in his domestic chapel,[19] or by a special privilege (granted to some churches long ago), but only after the functions of the day have been performed in said churches. The latter is granted to no church in this country, so far as we know.

A. J. SCHULTE.

HOLY COMMUNION ON GOOD FRIDAY.

Qu. A number of questions arose with us last Holy Week. My neighbor's church had burnt down some time ago. As his congregation is scattered over three townships, he managed to say Mass for some weeks in private houses, duplicating in different places so as to accommodate his people. He had kept the Blessed Sacrament in his own house, where he meant to have Mass on Holy Thursday and distribute Holy Communion to a number of the faithful who were anxious to communicate on that day. The bishop had given him permission to say a low Mass on that day as he had no assistance in carrying out the ceremonies.

On Holy Thursday morning he felt very sick, but managed to go out into the room where the people were waiting for Mass and give Holy Communion to those who were fasting, telling them that it was impossible for him to say the Mass. There were no sacred Particles left after he had distributed Holy Communion.

Meanwhile I was called to give some help, at least one Mass for Sunday. As there happened to be another priest just returned from the army, staying with me, I left him in charge after notifying the

[17] S. R. C., 28 July, 1821; 1 February, 1895.
[18] S. R. C., 10 Jan., 1693.
[19] S. R. C., 9 May, 1857.

bishop of what I had done, and went over to my sick friend. I reached there early on Friday morning, as the train service was irregular, as far as it went, and the rest of the road was covered with snow and ice that made the walking difficult—there was no conveyance to be had at the early hour I was about.

When I arrived I found my friend very sick, so sick that I feared he might die before the noon hour when I could get a train back to fetch the Blessed Sacrament, since there was no Host in the pyx. Though it was Good Friday I resolved to say Mass rather than leave my friend in jeopardy and without Holy Viaticum. Then a number of questions arose:

1. Could I lawfully say Mass? This I answered in the affirmative, remembering the one exception of giving Viaticum permitted by the liturgical law.

2. What Mass was I to say, since the Missa Praesanctificatorum differed in rite from the Mass at which a single host is consecrated?

3. Could I give Holy Communion at this Mass, since the new Canon Law forbids it expressly, though the Army chaplain whom I had left at my home had only the previous day told me that he had seen large crowds of people go to Holy Communion on Good Friday last year at the front in one of the village churches. There was no likelihood of anyone wishing to be communicated at the Mass I was about to say, but the question came up to me, and I give it here, to know whether the priest who told me the above could have been in error.

Resp. The saying of Mass was lawful under the circumstances (which constituted a case of necessity), since there was no other way of obtaining the Blessed Sacrament for one *in extremis*. The Mass to be said was the Missa Votiva de Passione, *Humiliavit*.

Holy Communion can not be given at such a Mass by reason of the general law prohibiting the practice, in conformity with the liturgical celebration.

Since, however, the liturgical celebration is, properly speaking, only commemorative, there is nothing repugnant to devotion in the celebration of Mass itself on that day. Hence the Holy See has sometimes given the privilege of distributing Holy Communion to the faithful, as well as saying a Votive Mass, on Good Friday. It is done, for example, in churches to which, by reason of a relic of the True Cross being publicly exposed, pilgrims flock from distant parts to celebrate the titular

solemnity of the Holy Cross. This practice (observed at Paderborn) is in keeping with the liturgy of the ancient Sacramentaries which attest the fact that Mass was regularly celebrated and the faithful communicated on Good Friday in the early centuries of the Church.[1] It is quite probable that it was one of these occasions, under special indult, which the chaplain witnessed in Europe.

LOW MASS IN CONVENT CHAPELS ON HOLY THURSDAY.

Qu. At the request of a Sisters' chaplain I said Mass on Holy Thursday, giving Holy Communion to those present. The Mass was simply a low Mass without any of the ceremonies of the liturgy of that day. The bishop had, I understood, given permission for this for a number of years. Afterward I was told by a well-informed liturgist that I had no right to do so, as it was contrary to the rubrics, and the bishop was limited in such cases and could not have rightly given the permission.

Resp. According to recent authorities the interpretation of the decrees of the S. C. of Rites (2616, 3842), which seemed to restrict the privilege of a low Mass accorded by the bishop to parish churches, extends to the oratories of religious, hospitals and similar institutions which have a chaplain as rector and are permitted to reserve the Blessed Sacrament habitually, the privilege of the low Mass and Communion, if the bishop permits either explicitly or by custom.[1]

The restriction with regard to seminary chapels, etc. assumes that the members of the community attend the celebration in the cathedral or one of the parochial churches.

PASTORAL CARE OF ITALIAN EMIGRANTS.

(*Communicated.*)

An important step has been taken by the Holy See toward a more efficient direction and extension of religious assistance to the Italian emigrants entering the United States and other countries. The various institutions which have been in exist-

[1] Cf. Martene, *De tempore celebrat. Missae,* Lib. I, De Antiqu. Ecclesiae rit., et L. IV, c. 23, n. 25.

[1] Cf. Marc, *Institutiones Morales,* II, 1623, l. b.

ence for the purpose of looking after the moral and religious welfare of the Italian emigrants have accomplished much good, but they have not, for many reasons, been equal to the task imposed upon them. Pius X[1] had planned to establish in Rome a college in which special training would be given to those Italian priests who wished to devote themselves to the work of aiding emigrants of the home country, but the war prevented the carrying out of this purpose. The design, however, was not lost sight of and Pope Benedict XV has taken up the project. He has gone farther and created an Ordinariate for the chaplains who are to labor among the Italian emigrants, with a bishop as its head.

The building selected as the headquarters and College of the Ordinariate is one of the old palaces in Rome and is located in the Via Della Scrofa. To Cardinal De Lai, who has had a long and successful experience in seminary and college work and who has a keen insight into the needs and requirements of modern institutions of training and education, was entrusted the task of supervising the appointments in the building, which is now one of the best equipped colleges in Rome.

On 15 September, 1920, Monsignor Michael Cerrati was appointed first Ordinary of the chaplains, and on 3 October he was consecrated Titular Bishop of Lidda by Cardinal de Lai, assisted by Archbishop Cerretti, a personal friend of the new Bishop, and by Bishop Bartolomasi. The writer, who has labored long among the Italians in the United States and who has always been keenly interested in the religious welfare of the emigrants, being in Rome at the time obtained the following details concerning the new institution from Monsignor Cerrati himself.

"The reasons which have induced the Holy See to appoint a bishop to supervise the welfare work among the Italian emigrants are manifold. Some of them have been mentioned in the notification made by the Consistorial Congregation and published in the *Acta Apostolicae Sedis* of November, 1920. To these may be added the successful results obtained during the war by the work of the army bishops which, to a great

[1] Motu proprio, 13 March, 1914.

extent, is analogous to the aims and purposes of the new institution. Heretofore the Bishop of Vicenza supervised the welfare work among the emigrants. The priests engaged in the work were members of the Societies established by Monsignor Bonomelli, Monsignor Scalabrini, Monsignor Coccolo, etc. Some time during the year he asked to be relieved of the supervision of the work. His request was granted and he then submitted to the Holy See proposals and considerations which were taken and worked upon as the basis of obtaining the best results in the work which the new institution is to undertake.

"The Bishop of the chaplains for the emigrants has a juridical position *sui generis*. He has not a local jurisdiction in the proper sense of the word, but is what Canon Law defines as 'prelate *in jure*', since the priests who are engaged in the welfare work among the emigrants will be under the jurisdiction of the local Ordinary.

"The chief duties of the Bishop of the Ordinariate are: to furnish priests who will look after the moral and spiritual welfare of the emigrants; to supervise the work of those priests; to aid in the success of their work by seeking the help and cooperation of the local Ordinaries, with whom he hopes to keep in direct communication, to coördinate the various initiatives which are directed toward helping and assisting Italian emigrants.

"The most important duty is the selection of priests who are best fitted and equipped for this new and very important mission. To meet this end a new college has been established in Rome, to which will be admitted only those who wish to take up the work of laboring for the good of the emigrants. A special course of training, equipping them for this particular work, will be the sole aim of the college. A program containing the course of studies to be followed includes the study of English, French, Spanish, Portuguese, and German; the civil legislation and particular customs of the countries to which most Italians emigrate, and a practical business course. Not only will the students of this college be specially drilled in those courses but in as far as possible they will be formed and trained to accommodate themselves to the new conditions and places and peoples which they will have to meet on this new

mission. During their course they will be the objects of special care and attention. Every care will be taken to imbue them with the high spirit of their vocation, so that when the course is finished and they are deemed worthy of the approbation to work in foreign countries they will go forth to bring success to their work by their edifying lives, becoming truly *forma gregis.*

"The Holy See will no longer allow any Italian priest of the secular clergy to work among the Italian emigrants unless he has received his training in the Pontifical Urban College specially established for the priests who are to work among the Italian emigrants. If, as it is expected, the bishops of foreign countries will not give the care of the Italians to any others but those trained in this college, a great spiritual advantage will inevitably result to all concerned.

"When bishops are in need of priests for the spiritual care of Italians they may send their request to the Bishop for the Italian emigrants and he will be glad at all times to do his utmost to satisfy the requests by sending them good and well-trained subjects who will be able to manage the work creditably and efficiently.

"All the Bishops of Italy have been invited to send to the new college priests, preferably young priests, who have the qualities and disposition to take up the work and adapt themselves to it. I have every reason to believe that there will be a sufficient number of students anxious to volunteer for the work of this mission.

"I do not deny that the task of supervising the work of the missioners in distant countries will be very difficult, but I have much hope in the help which I will receive from the local Ordinaries. This was practically exemplified during the war when the chaplain, the soldier-priest, and the soldier (there were some 25,000 in all), felt that the Army ecclesiastical authority existed through the diocesan authority of the territory in which they were serving. In the present instance the work of supervising the missionary priests in far-off countries will be made less difficult when the direct jurisdiction over the priests working among the Italians rests in the local Ordinary. I shall travel as far as I possibly can to see that the work is being carried out in accordance with the rules and regulations

on which it is founded and I hope (very probably in the autumn of 1921) to be able to begin my itinerary with a visit to the United States, where there are now so many Italians.

"No substantial change has been made or necessitated by the establishment of this new institution. The decrees of the Consistorial Congregation, *Ethnographica Studia* and *Magni Semper* (25 May, 1914, and December 30, 1918) remain in force as heretofore.

"Apart from the work in foreign countries there is a great deal yet to be done in Italy for the protection of the emigrants. At present the most necessary work to be done is that of intensifying the endeavors of the present organizations. They do not seem more capable of handling the work which has grown to such great proportions in recent years, and it is now imperative that they be strengthened and increased. I shall as much as possible coördinate the various agencies working for the good of the emigrant; and it is my wish that persons wishing to emigrate will find both at the port of embarkation and at their destination a system of advisors, directors, and helpers who will at all times be ready to receive them kindly, help them, direct them, accompany them, and save them from the intrigues of the vampires who in Italy and elsewhere try to exploit these poor emigrants. Special attention will be given to seaport towns and towns having resident consuls, because in these places the danger is greatest and more protection is needed for the travellers.

"Already there exist institutions for this purpose of protection, but they lack uniform action and control, with the result that many times, under the guise of well doing, swindlers and extortioners cheat and rob the poor emigrants. The work of saving them from such injustices must be extended and made more practical and I expect to have an understanding with the National Catholic Welfare Council which, from what I have seen in the press, intends to lend a helping hand to the emigrants at the port of debarkation.

"I know that I am faced with a difficult task far superior to my strength. If I considered only my ability I would immediately decline the appointment. In accepting the mandate given me by the ecclesiastical authority I put my trust in Him who selects the weak to do big things."

The reader will be interested to know the following details regarding the prelate who furnishes us with the above data. Bishop Michael Cerrati was born in Alessandria, North Italy, 11 May, 1884. He studied at Turin and in 1907 was graduated in literature with the highest distinction of the university. In October of that year he entered the ecclesiastical seminary and obtained the Doctorate in Theology. On 27 June, 1909, he was ordained priest by Cardinal Richelmy, Archbishop of Turin. In the meantime he had been assigned to teach Italian, Latin, and Greek in the philosophical seminary, and later, after his ordination in the secular college "Gioberti", where he had at one time been a student. In 1910 the Holy Father called him to an important position in the Vatican Library. At the outbreak of the war he was assigned to act as Vicar General to Monsignor Bartolomasi, Army Bishop. In this office he had abundant opportunity to familiarize himself with the needs of the soldiers through the various welfare organizations connected with the army. This has served to prepare him for his present duties. He is also known in the world of literature for an original commentary on the Odes of Horace, and for research work touching the history of the ancient *Basilica Vaticana* destroyed in 1600.

JEROME N. ZAZZARA, T.O.R.

POPULAR IGNORANCE OF THE SANCTIFYING POWER OF PERFECT CONTRITION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The teaching of the Church in regard to the justifying power of perfect contrition before the actual reception of Confession is clear and explicit. Briefly but fully, we have this doctrine set forth in the Decrees of the Council of Trent: "It sometimes happens that contrition is perfect through charity and reconciles man with God before the Sacrament (of Penance) is actually received." [1] The teaching here enunciated is but a reiteration of the doctrine of the Fathers and has always been, if we except a certain few, the common teaching of theologians. Of its truth, then, there can be no doubt. Yet clear and un-

[1] Sess. XIV, cap. 4. Denzinger-Bannwart, n. 898.

mistakable as this teaching is, still, strange and sad to say, its full import is not well enough known and sufficiently appreciated by Catholics. In proof of this contention we may instance the experience of more than one chaplain who served in the army during the recent war or attended the stricken soldiers during the late epidemic of influenza. These chaplains express their heartfelt regret that a knowledge of this doctrine was not more popular. Probably it would have been, as they believe, the means of salvation for countless ones of those who died without the ministrations of a priest. Certainly it would have been for these unfortunate souls the source of greater calm and comfort in their last, lonely struggle. Again, test the ordinary layman, even the more educated, on his knowledge of this truth and doubtless you will find that his notions on the subject are at best quite hazy and uncertain. True, Catholics ordinarily understand well enough the power of contrition and its necessity at the hour of death, when sacramental succor is impossible; but they do not realize its full value as a sanctifying force in their daily lives. Else why should an explanation of its powers elicit from them such evident and frequent manifestations of surprise? Recall, also, the sermons and catechetical instructions you have either heard or given and perhaps the startling silence maintained on this subject, even when an exposition of it would be fully appropriate, will afford you another proof that the teaching of this doctrine is anything but common. The story is told that Cardinal Franzelin, while lecturing on this matter in the Roman College to the future priests gathered before him from the four quarters of the globe, used to set aside for the nonce the dogmatist's viewpoint of his subject and momentarily assume the ascetic's rôle, in order to impress upon his hearers the necessity and advantages of propagating this teaching broadcast among their future charges. Glowing, indeed, and eloquent were the master's words on these occasions. Was it, perhaps, a vivid realization of the widespread ignorance of this teaching, coupled with a deep appreciation of the sanctifying force of perfect contrition, that induced the eminent schoolman thus to emphasize this doctrine? Such, at any rate, are the considerations that have inspired the present discussion of this subject.

Cogent, indeed, are the reasons for acquainting the faithful with this teaching and trying to get them to make it a working force in their daily lives. Its unspeakable powers to enhance the virtue of those in sanctifying grace are too obvious to demand attention here. Its wonderful efficacy to regain sinners is, alone, reason sufficient to recommend an earnest interest in its propagation. For those in mortal sin, upon whom the heavy hand of death has fallen suddenly and unexpectedly and to whom the aid of God's minister has been denied, it is the only means of salvation. Many a dying, unassisted soul, aware of the power of a single act of contrition, would by means of it try to make his peace with God, instead of spending his ebbing energy in vainly wishing for a priest. What a factor, too, for untold good is a knowledge of this teaching in the hands of Catholics who have the opportunity to assist, in their dying moments, those non-Catholics to whom the grace of formal conversion has not been granted. But, perhaps, the strongest and most tangible reason for propagating this doctrine is the great good that accrues to those earnest, or at least well meaning, but weak souls who have the misfortune to fall into mortal sin shortly after confession and who find it impossible or inconvenient to seek immediately the sacred tribunal of Penance. The lot of such, as we well know, is deplorable. Unless they make an act of perfect contrition, all the good actions they perform, while enemies of God, though salutary, are not and can never become meritorious. How sad a loss is this for these poor souls, whether we consider their own eternal happiness or God's glory: how needless a loss, since a knowledge of the sanctifying power of contrition would in not a few cases prevent this misfortune. For if these souls were really cognizant of the comparatively easy means at their disposal to regain grace by an act of perfect contrition, instead of becoming discouraged and possibly committing new sins, not a few would rise again and continue with renewed energy their battle against temptation.

It must be patent what a vast field for practical application this teaching has among these souls, less favored by nature and grace. Those whose portion it is to labor in places, such as missionary or country districts and the like, where access to the Sacraments is rare or difficult, certainly can testify to the neces-

sity of instructing the faithful in this doctrine. Those, too, whose lot it is to instruct the inmates of our public reformatories, must be convinced that the teaching of this doctrine is indispensable in their efforts to accomplish good. Very few, if any, of these institutions have a resident chaplain. In view of the fact, then, that the inmates of these places cannot seek a confessor when they should and that they are frequently at an age and in circumstances that render the assistance of grace imperative, how necessary it becomes to put at their disposal every possible means to regain sanctifying grace and to enable them to withstand temptation. Praiseworthy, indeed, is the practice of those, laboring among these unfortunates, who untiringly inculcate this doctrine and render it practical by striving to familiarize them with the manner and necessity of frequently making an act of perfect contrition. Those, too, who are engaged in directing laymen's retreats, surely have a splendid opportunity of inculcating with marvelous results this teaching on perfect contrition. Again, those who have charge of instructing catechists, whether lay or religious, have here a truly fertile field for disseminating this doctrine.

While insisting upon the justifying power of perfect contrition, we have not lost sight of the fact that in the New Dispensation Confession is the ordinary and safest way of regaining sanctifying grace: nor have we overlooked the possible danger which lurks in this teaching of underestimating the necessity and benefits of this Sacrament. If, however, this doctrine be prudently and properly proposed, the danger here referred to becomes negligible. For perfect contrition in the law of Grace necessarily involves the intention of receiving the Sacrament and, therefore, imposes the obligation of a subsequent confession. In regard to this obligation, however, it may be well to recall that, whilst it binds before the reception of the Holy Eucharist, it does so merely by reason of special precept; absolutely and of itself this obligation binds only in danger of death and when the precept of yearly confession becomes obligatory. The attitude, therefore, of those who assume that the obligation of confession, imposed by perfect contrition, binds "quam primum," is an utterly wrong one. In fact, as Cardinal Billot well points out,[2] this error

[2] Billot, *De Poenitentia*, p. 128, nota 3ª.

is a remnant of Jansenism. And yet there are many souls who incorrectly believe that they must be minded to confession as soon as they can, in order to render perfect contrition efficacious. Because of this false impression, they neglect to take advantage of the sanctifying force of contrition and remain needlessly long in the state of mortal sin. Another potent obstacle, which stands in the way of a fuller appreciation of the sanctifying power of repentance, is the rather common belief that it is quite difficult to make an act of perfect contrition. It is true that the minds of theologians are divided on this point. Father Slater in a recent and timely article has carefully weighed the evidence of this question.[8] In view of this fact and because, relative to our contention, it is quite immaterial which view is accepted, we waive the further discussion of this matter. For our purpose, it is sufficient to recall that contrition is an instantaneous act and, according to the more accepted view at the present day, requires no definite duration or intensity. The view, therefore, of those who hold that an act of perfect contrition is not so difficult to make as some maintain, seems to be the more plausible opinion. Still another reason advanced for not emphasizing this teaching is that one can feel compunction without being versed in its theory. Hence, there seems to be no great necessity of expounding this doctrine in all its fullness to the people. We readily admit that mere knowledge is not virtue and we fully realize that even the most intimate understanding of the justifying power of contrition will not, of itself, suffice to effect true repentance, since, being a salutary act, it must needs be the result of grace. Still, if, by instructing the people, we get them interested in this matter and excite the desire to make such an act, assuredly God's grace, the all essential element, will not be wanting. Indifference, therefore, in regard to spreading this doctrine, based on the opinion that it is better to train the heart rather than the head—to foster devotion rather than impart theory—is quite unjustifiable. For although God's grace can effect perfect contrition, even in those most ignorant of its theory, still acquaintance with the justifying force of true repentance will certainly not lessen the sin-

[8] Slater, *Questions on Moral Theology*, p. 355.

ner's chances to make such an act: whether it will increase them or not depends entirely upon his good will and God's mercy.

The fact, too, that the Church sanctions the teaching of this doctrine should dispel any doubt that may arise in regard to imparting a knowledge of it to the faithful. That the Church does encourage the teaching of this doctrine and that she has set her stamp of approval upon it, is evidenced by the fact that she allows her children to receive all the Sacraments of the living without previously confessing, the Holy Eucharist alone excepted, provided they elicit an act of perfect contrition. This is proof sufficient that she recognizes its power and benefits. Moreover, that this teaching "has not filtered through into all our catechisms" is not her fault. For in the Roman Catechism, which may be regarded as the official Catechism of the Church, this doctrine on perfect contrition is positively set forth. It teaches: "Such is the efficacy of true contrition . . . that by its benefits we at once obtain from the Lord the pardon of all our sins."[4] If, then, in consequence of widely propagating this teaching among the faithful from platform and pulpit, one sinner more through the mercy of God steals into heaven, will not the best efforts of professor and preacher be amply well repaid for interesting himself in this apostolate so pregnant with grand possibilities?

JOHN F. CONWAY, S.J.

THE PRAYER "MAY THE HEART OF JESUS."

Qu. Uniformity in public prayer is much to be desired. There is a prayer in honor of the Sacred Heart universally recited after the Benediction of the Most Blessed Sacrament — "May the Heart of Jesus", etc., which in some places is begun by the officiant and then recited *in toto* by the people, but in other places is recited part by part by the officiant and repeated part by part by the people. In the latter case the division is made variously:

1. Praised—adored—and loved—with grateful affection.
2. Praised—adored—and loved with grateful affection.
3. Praised, adored and loved—with grateful affection.

[4] *Catechismus Romanus,* P. II, cap. 5, qu. 34.

Which ought to be the proper manner of dividing the words of that prayer? Does not the original give any indication?

Resp. The French Catholics, desirous of paying honor to the Sacred Heart, especially in those places where It, in the tabernacle, was not sufficiently adored, and in order to make some reparation for the insults offered to It, recited the following ejaculatory prayer:

Loué, adoré, aimé et remercié soit à tous les moments le Cœur Eucharistique de Jésus dans tous les tabernacles du monde, jusqu'à la consommation des siècles. Ainsi soit-il.

They sent a petition to Pope Pius IX, begging him to attach an indulgence to the devout recitation of this prayer. The petition was endorsed by many bishops. On 29 February, 1868, His Holiness granted an indulgence of one hundred days, to be gained once a day. It is not necessary to recite it before the tabernacle or the Most Blessed Sacrament exposed.

In this prayer there are four distinct petitions—to be praised, to be adored, to be loved, to be thanked or gratefully revered. Apparently the transcriber in the Office of the S. C. of Indulgences did not find for the last petition—thanked or gratefully revered—a Latin word sufficiently melodious to agree with the other petitions and consequently translated it into *cum grati animi affectu.* In other languages we find a literal translation of the French version, e. g. *dankbar verehrt* in German, but in English the Latin version, " laudatum, adoratum, amatum cum grati animi affectu ", is followed. If the punctuation is taken into consideration, apparently the phrase " cum . . . affectu " modifies the participle "' amatum " ; but since a person can also praise and adore " with grateful affection ", we think that the " cum . . . affectu " modifies the " laudatum " and " adoratum " also ; at all events the prayer will run more smoothly if the latter is done when the officiant recites it part by part and the people repeat it. " May the Heart of Jesus—in the Most Blessed Sacrament—be praised, adored and loved—with grateful affection —at every moment—in all the tabernacles of the world—even to the end of time.—Amen."

RESERVED CASES.

Since the day when St. Paul excommunicated the incestuous Corinthian (I Cor. 5 : 5), it has always been regarded as conducive to morality to reserve certain heinous sins to the jurisdiction of the Bishop or the Pope.[1] During the first three centuries the Pope reserved to himself the absolution of greater sins, such as apostacy, homicide, and impurity.[2]

At first the excommunication was inflicted and the reservation made after the crime had been committed. Later on, individual reservations were made for crimes that might be committed. But it was not until the Second Lateran Council (1139) that the first case of reservation was established by law.

During the Ages of Faith, Pope and Bishops personally absolved penitents who had committed sins reserved to them. And this practice is inculcated by the Council of Trent. During the earlier centuries the penitential discipline was so well enforced that very few reservations were needed. With the migration of nations, however, a spirit of lawlessness appeared that multiplied sins against the Fifth and the Seventh Commandment, and even laid violent hands on priests and religious. Various synods legislated against these evils before the Second Lateran Council summed up their enactments in the "Privilegium Canonis," which is incorporated as the 119 Canon of the Code.

The reserved cases grew to twenty in number during the next five hundred years. Though the law did not always specify whether they were papal or episcopal reservations, the practice was strictly inculcated on all confessors of referring the imposition of penance for grievous sins to the Bishops, and for more grievous sins to the Pope himself.[3]

A chastening influence was exercised over criminals during the Ages of Faith by obliging them to go to Rome to be absolved by the Vicar of Christ. In proportion as faith declined, however, these same criminals would not apply in person to their Ordinary for absolution from their reserved sins, so the practice was gradually introduced of delegating the confessor to absolve them.

[1] C. Trent, sess. 14, c. 7.

[2] Synod of Sardica, A. D. 341.

[3] Augustine's *Commentary*, Vol. IV, page 314.

As the practice of applying to Rome for faculties to absolve these criminals penalized bishops and confessors, Pius IX sought to adapt the law to the requirements of modern times. Though he promulgated some additional reservations to meet certain evils of his day, in the *Apostolicae Sedis* (1869), Pius IX gave to bishops discretionary power in applying the law. Trusting their priests, who were seeking to save the lost sheep, while organizing their flocks into parishes, the American Bishops empowered them to absolve from most reserved cases. One of our Archbishops, for example, made but two reservations in the faculties of his diocese before the promulgation of the Code.

The Code is a masterful exposition of the principles of Catholic life. To produce salutary effects at all times, however, general laws must be adapted to the special conditions of different countries. Thus, to remedy certain evils of our day, the Code has increased the number of excommunications to forty-three,[4] and made no adequate provision as yet for absolving from reserved cases in the United States. For, by taking away the special faculties granted by Pius IX to our Bishops to save the ought-to-be Catholics to the Church, the Code left the confessors with less absolving power than was granted them by the Council of Trent.

Experience in the sacred ministry in the United States teaches that those who incur censures among us are not our enlightened and devoted Catholics. Led by their pastors these are ready to make any sacrifice for their Bishops and for the Holy See. But the nominal members of the Church, who are weak in the faith and self-sufficient in their conceit, who despise the very idea of authority, are in no way deterred by the censures of the Church. A zealous pastor, with power to absolve them, might win them back while making the visitation of his parish. And, unless the Good Shepherd brings them back while they are in normal health, perhaps not one out of ten who have incurred censures will call for the priest at the hour of death.

It is my opinion, after preaching missions for twenty-three years—and I state it with all respect for ecclesiastical author-

[4] Ayrinhac, *Penal Legislation*, pp. 379-383.

ity—that the original reason for reserved cases seems to have disappeared with the lapse of time. For, in the first place, those who incur reservations among our people are weak in the faith as well as in reverence for authority, the essential requisites for a reservation to produce a salutary effect in a repentant soul. In the second place the Pope and the Bishops have so many things to do that they cannot act as ordinary confessors of the faithful, while the vast majority of the faithful could not avail themselves of this privilege if it were offered them. In consequence, priests are obliged to go to extraordinary trouble and expense to obtain the special faculties necessary to absolve those who usually do nothing for the support of religion. Under such circumstances may not the priests be tempted to ask: "Why should I worry about these lost sheep if the Code makes it morally impossible for me to save them until the hour of their death?"

As the agent of God's mercy, Holy Church has always found a way of saving the weak while confirming the strong. We know not what means the Holy Spirit will prompt her to use in our present difficulties. Will she give confessors the power of absolving from most episcopal and papal reservations, especially during Paschal time and parish missions? Until the Holy See applies some suitable remedy, what can the Ordinaries of the United States do in regard to reserved cases? Abstain from adding to the list of reservations? Delegate the confessors of their dioceses to absolve from most of the cases reserved to them by the Code? Act on the precedent established by the Holy See? In times past the Holy See gave approved confessors of Religious Orders and Congregations the power of absolving from cases reserved to the Ordinary by law, and this privilege has not been withdrawn by the Code.

PETER GEIERMANN, C.SS.R.

St. Louis, Missouri.

MARYKNOLL MISSION LETTERS. XXI.

The question of educating Chinese young men in America and Europe has made a strong appeal to the business interests on both sides of the Atlantic—and the appeal has been backed strongly by the Governments affected.

The Maryknoll missioner's letter published in this issue of the REVIEW throws interesting light on this question in passing.

AMERICAN CATHOLIC MISSION, KOCHOW, CHINA.

We had a visit from two Chinese boys on their way to France, to-day. A half-dozen more have written that they will call here for letters of introduction to Fr. Mollat, our predecessor, who is now in Paris.

These boys are among the five thousand who constitute this year's quota of Chinese students in France, under an arrangement made by the French Government, which will give them reduced steamer fare and help to make their course of study self-supporting. This is going to be a big movement, as none of the Chinese boys want to go to Japan or Germany any more, and America and England have difficult conditions for admittance. It is a wonderful opportunity for the French clergy, as these boys are all pagans.

The *Canton Times* has a note to the effect that the Y. M. C. A. is making arrangements to put houses in Paris and elsewhere for social work among these Chinese students. The "Y" has already got a monopoly on the American Indemnity Fund students, and now it is going after us in our own strongholds. I hope such workers will find that the Church in France is amply able to take care of the social welfare of its guests.

We are wondering, by the way, whether the "Y" secretaries will bother learning French. Our Cantonese text-book, produced by the Rev. Roy T. Cowles "in the odd moments of an exceedingly busy life" up in Wuchow in the year 1918, has sentences running as follows: "Mr. Paak told me that at first he went to America, and afterward to England. . . . From England he went over the sea to France and lived in France for ten months. However, he did not learn French; he cannot speak a single sentence. I asked him why he did not learn French also. He said that English is very useful, but French is of very little use." In the same lesson—"Advanced II"—the Rev. "Roy" says: "Over a hundred years ago Christianity came to China. The first (preacher) to come was an

Englishman. At that time those who preached Jesus found it very hard. No one wanted to hear the doctrine. But now there are over two hundred thousand persons who believe the Jesus Doctrine and worship the True God."

"How do they get that way?" I suppose the early Franciscans and Jesuits were not Christians! And as there are, by Protestant admission, two million Catholics in China, these presumably do not worship the "True God", but only some idol! As for the two hundred thousand who "believe the Jesus Doctrine", who can they be? All the Protestant sects together, counting those who believe in the Holy Trinity as the "True God", do not claim half that number, according to a recent article in the *Canton Times*, a paper by no means inimical to the "Y" and the "Jesus Doctrine".

But the good missionary was not writing for Catholic readers. He was merely trying to impress his native language teachers who might read the stuff to their students: and how could he know, in the year 1918 of his very busy career, that shortly there would be, not only thousands of Chinese students in France compared to only hundreds elsewhere, but also English-speaking priests of the only worth-while Christianity right at his door?

No, we're not peeved at the good Mr. Cowles. He simply amuses us. But we hope that the Chinese he is giving us is better than the English in which he writes his prefaces. Perhaps, in his later editions, Mr. Cowles will wake up. For, to their credit it must be said, all the Protestant missionary workers our men have so far come in contact with have been true gentlemen. Dr. Todd, in Canton, has made every one of us especially grateful for his kindly professional ministrations, and our men who were at Yeungkong and Loting last year will not soon forget the pleasant relations with our separated brethren there. Incidentally, before we dismiss the matter for all time, let it be remarked that, unlike some of the ministers at home, all those engaged in missionary work here *are* Christians—in that they believe that Christ is God and not merely a superman.

FR. O'SHEA, A.F.M.

AMERICAN CATHOLIC MISSION, TUNGCHAN, CHINA,
June 8, 1920.

You know what it is to be constantly interrupted about details. Well, that is what we get here. Our people are like children. First, it is a Christian with a tale of woe about some difficulty or other; then it is a catechist who complains that some one won't study; the women catechumens have a quarrel; the "boy" and the gardener also have their turn.

I make it a point to look into everything for several reasons. I want the information and insight into Chinese character. To leave the matter to even a head catechist would often result unsatisfactorily. I feel that it must be done if I am to gain the good will of my people. It tries one's patience, but I am sure that it pays. In fact, I believe that I can already see the results of such a policy. Each evening my boy must give a detailed account of the day's expenses. It is a case of "et ne nos inducas in tentationem". If the account were allowed to run several days or a week, it would be comparatively easy to juggle the figures to a certain extent.

Then there are occasional calls for medicine. I ought to be getting something of a reputation. I have spoken in the diary of the man whose teeth we made solid with iodine. Recently they brought up a chair coolie who couldn't walk. He had evidently caught cold and it settled in his legs. I painted them all over with iodine for the effect (moral) and gave him a good dose of calomel and salts. He didn't come back, but I was told that he was walking around in two days. I use iodine for everything. One man came with a bad cold on the chest. I painted it with iodine and prescribed hot native wine with sugar and ginger. I don't know whether he took the dose or not, but the cold went off shortly—as it probably would have done without treatment. They come often for no reason at all, but I always give something. If I were asked now as to the virtues of a missioner I should give as two very important ones: "Great kindness and infinite patience." There is no place for a grouch or hasty temper. The people are children and one must make due allowances. One expects children to be selfish and thoughtless, and to lack judgment, nor is he surprised if they are ungrateful.

The white ants have been very bad this year. They got into Fr. McShane's books and ruined many of the covers. They found his trunk, too, and would have made a pretty mess of the clothes if he hadn't found them just in time. I lost some holy pictures by them and I am giving the inside of the altar a good coat of tar at once. Next year I am going to try creosote on all the wood floors in the house, with paint over it. Paint alone is of no use.

Father Walsh sent up the names of the new men the other day. Twelve men here in all will make us feel numerous.

How the time flies! We arrived in Tungchan a year ago 24 May. In that time I have baptized about eighty people; fifty of them pagans, the rest children of Christians. Not so bad, when one comes to think of it, though I expect to hear any day from Fr. Ford over at Yeungkong that he has had to have someone hold up his hand while he poured the waters on a thousand or so. God has certainly been good to us in giving so much encouragement at the beginning.

The rice is about ready to cut—in fact, a few farmers have begun already. It promises to be a good crop and the price of the precious cereal has already dropped considerably, owing partly to the promise and partly to the misfortune of some would-be profiteers who helped raise the price recently by buying. It is very difficult to hold here for any length of time on account of the climate, and they are dumping on a falling market. It has dropped a cent a pound or more in Canton.

Whether the season is different from last year's or not, I do not know; but we have certainly had much less trouble with mold than we had in the corresponding period at Yeungkong.

I go away to-morrow to bless the body of a woman who died last night. In a day or two I shall take up regular classes again in Chinese. So, unless something unforeseen turns up, I expect to pass the next three or four months with that as my main occupation. The repairs to the house prevented my doing as much in the spring as I expected, but they were worth it. As I write this I sit by a wide north window with double

doors on the south, wide open, and get the benefit of the breezes.

The boy has just brought each of us a palmleaf fan and I feel like "the Commoner." You don't know how good fans are here at times.

BERNARD F. MEYER, A.F.M.

COÖPERATION IN MASONIC PHILANTHROPY.

Qu. A Masonic organization in this city is making an effort to secure a permanent home for itself. With this end in view its leaders have arranged to hold concerts, dramatic performances, and other popular entertainments. Some of our Catholic young people are asked by their associates in business and neighbors to take part by singing at these concerts or otherwise contributing to the success of the enterprise. May Catholics, in view of the fact that the Church forbids their joining any secret society, comply with the request?

N. M. G.

Resp. A categorical answer to the above or similar questions can be given only by a priest who is familiar with and has conscientiously weighed the attendant circumstances of place, persons, and possible disedification. The term "Masonic organization", as used by Americans, is not sufficiently definite to indicate whether the object of the society is unlawful (such as secret plotting against the justly constituted authorities of State or Church), or whether it is a society which Catholics are forbidden to join, not because its object is plainly unlawful but because it is unnecessarily secret and for that reason dangerous to the common welfare, since such secrecy invites opportunity for combining against the legitimate interests of those who do not belong to it. With the first we can make no common cause. With the second we are bound to weigh the harm done by our refusing to aid the object, if it be good or harmless in itself. So-called "lodges" have frequently for their only aim the promotion of business, political, philanthropic, or purely social interests. If the atmosphere, as is generally the case, is materialistic, it is not a proper society for Catholics who profess to make religion part of all their earthly concerns. But this does not imply that we must deny peaceful intercourse, courtesy and help to those who take a purely earthly and therefore wrong view of life.

Moreover there are individual aspects, in which our participation in what we may not conscientiously approve is not forbidden because our purpose is to escape a more serious evil or wrong to ourselves or to our fellows in the community. If we live in a place where the Masons have a hospital to which we may be obliged to resort when we can go to no other, we are expected to contribute to its maintenance, just as we pay a doctor whose Masonic affiliations we disapprove, when we need him to save us from serious accident.

Now all these things and many other circumstances can not be decided by an editor in reply to a curt note asking for an immediate reply "because the answer should be here by Saturday." God ordinarily dispenses common sense to those who enter the theological seminary, where that common sense is supposed to be directed, equipped, and improved. The legitimate title for assuming the pastoral responsibility is the evidence that a priest possesses and will fearlessly but prudently exercise this gift of common sense in harmony with the divine law. He is expected to know the character of the association which the members of his flock are likely to form. He alone can properly estimate the danger of scandal arising from ill advised and ill assorted communications which endanger not only the faith and virtue of the individual but also the good name of the Church which he represents. Hence we must leave such judgments to the pastor.

Ecclesiastical Library Table

SOME IMPLICATIONS OF THE NEW REALISM.

The New Realism is not a finished system and does not pretend to be such. Like Pragmatism, with which it has many affinities, it claims only to be a philosophical method and to introduce a new point of view into philosophical speculation. At present, practically all its energy is absorbed in grappling with epistemological problems. But though all this may be the case, certain metaphysical tendencies are foreshadowed in the general drift of neo-realistic thought.[1] To our way of thinking, these ultimate conclusions are paramount and of the greatest importance for our final verdict on the value of the new philosophy. To the task of disentangling some of these metaphysical implications from the maze of epistemological discussion we will now address ourselves. Frequently we will find that we have only broken threads in our hands, but the ragged edges of these broken threads will serve to point the direction in which the whole movement tends.

Some Recent Contributions to the Study of Neo-realism. From Louvain [2] comes a keen analysis and sympathetic appreciation of this latest phase of philosophical thought which follows the lines of criticism with which the writings of the Louvain Professor Dr. L. Noel have made us familiar. The learned author seems to concede too much when he asserts that the American Neo-realists accept the objectivity of being in the Aristotelian sense. That we cannot admit, as they reject with absolute unanimity the old idea of substance with which Aristotelian realism stands and falls.

A step toward the construction of a neo-realistic metaphysics is made by Professor S. Alexander [3] in his remark-

[1] "Moreover, that his philosophy should be as yet incomplete is, to the realist at least, a wholesome incentive, rather than a ground for uneasiness. There are endless special philosophical questions to which there is no inevitable realistic answer, such questions as mind and body, teleology, the good, and freedom; and there is as yet no general realistic philosophy of life, no characteristic verdict on the issues of religion. Nevertheless, the foundations and the scaffolding of the realistic universe are already built; and it is even possible for some to live in it and feel at home." *The New Realism*, p. 36.

[2] *Le Néo-Realisme américain.* Par René Kremer, C.SS.R., Docteur en Philosophie. Louvain. 1920. Pp. 320.

[3] *Space, Time, and Deity.* London, Macmillan, 2 vols., 1920.

able Gifford Lectures, which have just been published and which demand attention by the boldness of the views that are set forth. The neo-realistic world view is pluralistic, and Prof. Alexander attempts to prove that this multiplicity of the universe is due to Space-Time which he conceives as the ultimate ground of things. The interesting theory is worked out with a wealth of detail drawn from the whole periphery of science and neatly fitted into the mosaic of his curious system. In this love for scientific detail, the author reminds us of Bergson whose works glitter and sparkle with bits of interesting lore, that make his writings resemble the rich pattern of a masterpiece of Oriental inlaid work. Undoubtedly, Prof. Alexander is the most metaphysical of the neo-realists and the first one that has launched upon the daring enterprise of reconstructing the whole of philosophy along neo-realistic lines. But he has made the fatal mistake of embodying contradictory elements in his system; for, a really and frankly pluralistic universe cannot have a common ultimate ground. One of these two positions must be abandoned. Evidently, the Professor's love for unity and system has tricked him into concessions to Absolutism which will endanger his pluralistic creed.

A new coöperative exposition of neo-realism [4] is announced by another group of philosophers under the title of *Essays in Critical Realism.* With some eagerness we await the publication of this volume, since we are anxious to know how much nearer this new interpretation of reality will approach the Peripatetic solution of the difficult question of the objectivity of knowledge. What we know of the authors is not calculated to make us very sanguine in our hopes. The gulf between the new way of thinking and the old is too broad to be easily spanned by a bridge of reconciliation. Before this can be accomplished, the whole mentality of the modern thinker will have to be fundamentally remade, and this is a gigantic task.

Helpful material for the study of neo-realism may also be gleaned from various lately published histories of philosophy and articles in leading philosophical reviews.[5]

[4] *Essays in Critical Realism:* A Coöperative Study of the Problem of Knowledge. By Durant Drake, Arthur O. Lovejoy, James Bissett Pratt, Arthur K. Rogers, George Santayana, Roy Wood Sellars, and C. A. Strong. London, The Macmillan Co.

[5] *A History of English Philosophy,* by W. R. Sorley. Cambridge, The

The New Realism is Materialistic. It is perfectly true that the Neo-realists do not use the coarse terminology of Condillac, de Lamettrie, Feuerbach, Moleschott, Buechner, and Haeckel, but their affinities with the doctrines of these outspoken materialists cannot be successfully camouflaged. This becomes quite apparent in their treatment of what they call the mind-body problem. Prof. Sellars tells us: "Putting the results of introspective and objective psychology together as both giving knowledge about mind, we are driven to the conclusion that mind is not a thing apart from the organism but only a selective term for those inherited capacities of the organism which are developed and filled out by its functional activities." [6] If this is not explicit enough, Prof. Perry is willing to give us a clearer and briefer formula. "And in the first place, he says, it is to be observed that mental action is a property of the physical organism." [7] Behaviorist psychology is avowedly based on that assumption.[8]

Values and God in Neo-realism. God receives scant courtesy at the hands of modern philosophers. An irreverent and flippant tone enters into the discussion of religious questions.

University Press, 1920, pp. 396; *La Philosophie d'E. Boutroux.* Par A. P. Fontaine, Paris, 1920; "Some Recent Theories of Consciousness", by Prof. A. K. Rogers, in *Mind,* July, 1920; R. Kremer, "Les neuvelles théories de la conscience chez les Réalistes Americains", in *Revue de Philosophie,* xx, 3; *La Philosophie Contemporaine en France.* Essai de classification des Doctrines. Par D. Parodi. Paris, F. Alcan. 1919. Pp. 502.

[6] *The Essentials of Philosophy;* p. 266; New York, The Macmillan Company, 1917; see also: "The Oxford Congress of Philosophy", in *The Philosophical Review,* 1921, January: "The chief event of the afternoon was the symposium on, Is Thinking merely the Action of Language Mechanisms? . . . The paper in which Prof. Watson replied to his critics seemed to me one of the best things he has written. He denied explicitly that thinking is merely talking: A whole man thinks with his whole body in each and every part, and countered many criticisms by distinguishing, under the general formula that thinking is subvocal behaviour, three kinds of thinking, from automatic language habits to the solution of problems. In rejecting all mystic self-knowledge (aliter introspection); in tracing the resistance to behaviorism to mysticism and early religious trends; and in assimilating a man thinking out a problem to a rat solving a maze-puzzle, he illuminated the complexes (as Freudians would say) which determine his behaviorism. He ended with a violent outburst against the so-called problem of meaning. What an animal means is what it does. Any other view is verbiage." P. 62. Cf. R. W. Sellars, "An Approach to the Mind-Body Problem", in *The Phil. Review,* 1918, March, p. 150.

[7] *Present Philosophical Tendencies.* New York, Longmans, Green and Co., 1916, p. 298.

[8] John B. Watson, *Psychology from the Standpoint of a Behaviorist.* Philadelphia, J. B. Lippincott Company, 1919.

Santayana revamps the crude theories of Lucretius about the origin of religion. Without hesitation he declares: "That fear first created the gods is perhaps as true as anything so brief could be on so great a subject." [9] Bergson has little use for the theistic conception of God, whom he represents as "a being who is nothing since he does nothing." [10] At best God is regarded as a value. But values in the neo-realistic philosophy are not objective entities; they are ways in which the universe responds to our desires and reacts on our interests.[11] Relegating God to the realm of values is equivalent to banishing him from the sphere of reality. The theist will find no encouragement in neo-realistic speculation. When the neo-realist uses the term God, he substitutes a meaning which is utterly foreign to the theistic idea. The two speak an entirely different language and neither understands the other.

In this connexion we may call attention to a strange volume that has just left the press. It is entitled *A Biographical Dictionary of Modern Rationalists* [12] and throws a lurid light on the prevalence of scepticism in the world of culture. The compiler says boastingly: "The Dictionary represents a revolt of modern culture against the Churches. In the ethical sense many of the men and women included here have retained to the end an appreciation of Christ and Christianity. Many were opposed to aggressive criticism. These things are duly noted.

[9] George Santayana, *The Life of Reason, Reason in Religion.* New York, Charles Scribner's Sons, 1905, p. 28. On page 34 the author says: "It is pathetic to observe how lowly the motives are that religion, even the highest, attribute to the deity, and from what a hard-pressed and bitter experience they have been drawn."

[10] *Creative Evolution.* Authorized Translation by Arthur Mitchell. New York, Henry Holt and Company, 1913, p. 196.

[11] *Creative Intelligence.* Essays in the Pragmatic Attitude; Chapter: Value and Existence. Cf. James Bissett Pratt, *The Religious Consciousness,* New York, The Macmillan Company, 1920, p. 208: "For if by God we mean merely our human values, then not even the fool will venture any longer to say in his heart, There is no God". Also George Albert Coe, *The Psychology of Religion,* Chicago, The University Press, p. 326; L. T. Hobhouse, *Development and Purpose:* An Essay towards a Philosophy of Evolution. London, Macmillan & Co., 1913; Henry Neumann, "Manichæan Tendencies in the History of Philosophy", in *The Phil. Review,* September, 1919; Joseph Roy Geiger, *Some Religious Implications of Pragmatism.* The University of Chicago Press. Pp. 59; S. Radhakrishnan, *The Reign of Religion in Contemporary Philosophy.* London, The Macmillan Co., 1920; A. Eustace Haydon, "The Theological Trend of Pragmatism", in *American Journal of Theology,* 23, 4.

[12] By Joseph McCabe. London, Watts & Co., 1920. See also, Prof. Leuba, *Belief in God and Immortality,* 1916.

But the revolt, intellectual and emotional, against the creeds is seen to be overwhelming in the world of higher culture; and in an extraordinary proportion of the more recent cases the revolt extends to every attempt to formulate a religious philosophy. It is a new Goetterdaemmerung."

Death of two distinguished Philosophers. On the 31 of August, 1920, Wilhelm Wundt, the founder of the modern experimental school of psychology, passed away.[13] At any other time, his death would have created a great stir in the philosophical world and his merits would have been lauded to the skies. But even as it is, his passing could not go unnoticed. The capacity for work of the man was astonishing as is clear from the formidable list of his published works. The net results of his research we are not inclined to value very highly; they are mostly negative, consisting in a denial of the immortality of the soul, the immutability of ethical values and the personality of God. G. Stanley Hall and Edward Bradford Titchener, in our own country, belong to the school of Wundt, though they reject many of his conclusions. Wundt has failed to give unity to the details of his laborious experiments; his vast knowledge is purely encyclopedic in character.

Otto Willmann, whose death occurred 1 July, 1920, was a philosopher of a different type.[14] From Kantianism he found his way to Scholasticism and became one of the most brilliant defenders of the philosophy of the Schools. His viewpoint is thoroughly modern, which makes his final acceptance of the scholastic synthesis the more convincing. It is a cause for regret that his works which are mines of erudition are not better known.

The Relativity-Theory of Einstein[15] *and Scholastic Epistemology.* When Einstein first broached his new theory of rela-

[13] *Philosophisches Jahrbuch der Goerres-Gesellschaft*, 1920, 33, 4. Partial list of works: *Grundzuege der physiologischen Psychologie; System der Philosophie; Probleme der Voelkerpsychologie; Vorlesungen ueber die Menschen und Tierseele.* Most of the psychological works have been translated into English, notably: *Principles of Physiological Psychology*, 2 vols. Translated by E. B. Titchener, 2nd ed., 1910.

[14] Principal works: *Geschichte des Idealismus*, 3 vols.; *Braunschweig*, 2nd ed., 1907; *Didaktik als Bildungslehre*, 4th ed., 1909; *Aus Hoersaal und Schulstube*, Herder, Freiburg.

[15] Albert Einstein, *Relativity*, The General and Special Theory; Translated by Robert Lawson, New York, Henry Holt and Co., 1920; Edwin E. Slosson,

tivity, there was a fear that it might upset the fundamental notions of philosophy. It is true, a readjustment of the space and time concepts was required, but their objective character, such as understood in the scholastic sense, was not impaired.[16] Scholastic philosophy was prepared for wide concessions in this regard and could meet the claims of Einstein without sacrifice of principle. This remarkable assimilation of such seemingly destructive elements as the Einstein theory would appear to embody strikes us as another triumph of the adaptability of the scholastic system. In fact Leslie Walker comes to the following, very reassuring conclusion: "In brief, then, the theory of Einstein is not a revolution, but, so far as the notions of space and time are concerned, is a return to conceptions which modern philosophy has rashly discarded. . . . Einstein's law of gravitation is new, and is based on the principle of relativity, but it none the less expresses certain absolute properties common to all measured space-times that can under any conditions occur in Nature." [17]

C. BRUEHL.

Overbrook Seminary, Philadelphia.

Easy Lessons in Einstein, New York, Harcourt, Brace and Howe, 1920; Benjamin Harrow, *From Newton to Einstein*, New York, D. Van Nostrand Co.; H. A. Lorentz, *The Einstein Theory of Relativity*, A Concise Statement, New York, Brentano's; Erwin Freundlich, *The Foundations of Einstein's Theory of Gravitation*, Translated by Henry L. Brose, Cambridge, The University Press, 1920.

[16] H. V. Gill, S.J., "The Physical Aspect of Einstein's Principle of Relativity", in *The Dublin Review*, 1920; Dr. Anton Weber, "Zur Relativitaetstheorie", in *Philosophisches Jahrbuch*, 1920, 33, 4; St. v. Dunin-Borkowski, "Neue Philosophische Stroemungen", in *Stimmen der Zeit*, 1920, Dec.; E. Hartmann, "Raum und Zeit im Lichte der neuesten physikalischen Theorien", in *Phil. Jahrbuch*, 1917, 30, 1; the same, "A. Einstein's allgemeine Relativitaetstheorie", in *Phil. Jahrbuch*, 1917, 30, 4.

[17] "Concerning Einstein", in *The Dublin Review*, 1920. Cf. Prof. G. Dawes Hicks: "The bearing of the theory of relativity on philosophical problems has been absurdly exaggerated and misunderstood. To suppose that it has any relevance to the issue between idealism and realism is simply to interpret it wrongly; it lends no more support, for example, to a doctrine of monads than to the fundamentally opposed view (say) of Prof. Alexander. But of its revolutionary character within the domain of mathematical and physical science there can be no question." *The Hibbert Journal*, 1920, Oct., p. 158; John T. Blankart, "Relativity or Interdependence", in *The Catholic World*, Feb. 1921.

RECENT CATHOLIC HYMNALS.

Within the past decade of years there has been a fairly astonishing industry in the production of hymnals for English-speaking Catholics. Nearly all of them are unofficial, while one, *The Westminster Hymnal*,[1] bears on its title-page the legend: "The only collection authorized by the hierarchy of England and Wales". The hymnal may be considered, therefore, as official, although not obligatory; for we read in the Preface contributed by the Bishop of Newport, who was chairman of the Bishops' Committee having its preparation in charge, that it simply has official sanction:

> This Hymnal is issued with the sanction of the Archbishops and Bishops of the Provinces of Westminster, Birmingham and Liverpool. The Hymns that it contains are those which make up the book of Hymns already approved by the Bishops, with seven added to bring up the number to 250. . . . There can be no doubt that it will conduce very much to the devotion and decorum of extra-liturgical worship and popular services to have one common manual of Hymns, which at once offers a suitable variety and prevents the undesirable introduction of amateur efforts and unedifying novelties. It often happens, moreover, that a hymn or a setting, in the course of use, has undergone slight variations in different localities, and it is useful to have an authentic version both of text and music. . . . The Hymns are arranged and numbered in the order prescribed by the Bishops' Committee.

Some of the advantages of a common and authentic version of texts and tunes are clearly alluded to here. The laborious efforts of the compilers did not, withal, go without some pungently unfavorable criticism.

While *The Holy Cross Hymnal*,[2] "affectionately dedicated to the Children of the Archdiocese of Boston" by the composer of its words and music, is not professedly official, the dignity and the official position of its author, Cardinal O'Connell, doubtless practically assure the advantages which the Bishop of Newport claimed for the preceding hymnal. Its 22 hymns have the tunes printed above them, and the typog-

[1] London: Washbourne. 1912. "The music edited by Richard R. Terry, Mus. Doc. (Dunelm), F.R.C.O." 416 pages.

[2] Copyright, 1915, by William H. O'Connell. 51 pages. Boston.

raphy is excellently clear. Intended for the immense number of children in the Diocese, its cost can be made very low in spite of its neat appearance. Uniformity is secured in texts and tunes by their originality and by the uniqueness of the edition. The printing of the tunes in this cheap edition, as well as the harmonies for the organ in the larger-sized edition,[3] will serve to prevent variations. The hopes for uniformity, at least for the Children's Mass in one great Diocese, are thus rendered very bright.

A hymnal of different type is entitled *The St. Paul Hymnal.*[4] It is professedly official, Archbishop Ireland having written the Foreword. Some of the argument made therein is assuredly worth noting:

> One of the very comforting signs among Catholics, in recent times, is the use, in daily increase, of sacred song by pupils of schools and by attendants at public services in chapels and parish churches. The day was, not long ago, when in America the choir-loft owned the exclusive right to be heard in sacred song. Untoward situations and circumstances lent countenance to this unfortunate condition, which all did regret who had in mind the intentions of holy Church, and understood the serious loss to Christian piety from failure to follow them in practice. Situations and circumstances have changed, very much for the better: a new era has begun on behalf of a popular participation in the music of religion. To be of help in this felicitous movement is the purpose of the little manual of chant, having for title, "The St. Paul Hymnal".

The Archbishop next points to the need for uniformity both in words and in tunes:

> An essential prerequisite to the introduction of sacred song in schools and in churches of a diocese is that there be throughout complete uniformity in words and in melodies. Children in the schools of the whole diocese, attendants at public services in its several churches, must have in their hands the same manual: else with every change from one school to another, from one parish to another, new texts, new melodies should have to be learnt—a task not likely to be done, because of the fresh labor it imposes. The furtherance of congregational singing is not a matter of quick growth: repeti-

[3] Ibid.

[4] Sub-title: "First Steps in Congregational Singing". St. Paul, Minn. The E. M. Lohmann Co. 1915. 149 pages.

tion, again and again, of the same words set to the same melodies is necessary to success.

The one hymnal for the entire diocese must be the rule, and this hymnal, whichever it is, must be marked by two qualifications—comprehensiveness of contents and cheapness of cost. There must be in it a sufficient number of chants to be adequate to usual needs, and to provide profitable and agreeable variety. And, as it is to be in the hands of every child and every adult in the parish, it must be sold at such a low price that there be none who may reasonably refuse the purchase. . . .

The putting of the hymnal into universal use will be the work of directors of schools and of pastors of parishes. . . .

One of the sentences (in an omitted paragraph) in this Foreword makes the hymnal official: "It is now made the official hymn-book of the Diocese of St. Paul". The whole tenor of the Foreword makes the hymnal obligatory, if not indeed exclusive in character.

Another Bishop is now engaged in compiling a hymnal for his own diocese, but I am informed by him that its progress is very slow because of his many preoccupations.

Coming down by such gradations, from the official hymn-book compiled by a committee of Bishops for England and Wales, through the hymnals for use in certain dioceses, to the local attempts of parishes to have their own manual of hymns and prayers, we may perhaps consider the *St. Joseph Hymnal*[5] as a type or an illustration of hymnals designed for quite restricted use, although doubtless its appeal is to a still larger audience. In addition to texts in Latin, English, German, it contains a number of prayers suitable for various devotions in church.

It is rather interesting to note that a hymnal has been designed for the use of even a more restricted *clientèle*. We find that *The Holy Name Hymnal*[6] has been compiled "from approved sources and arranged for the use of the Holy Name Society of St. Peter Church, Reading, Pennsylvania". It is withal a fairly large collection, excellently edited, with an

[5] Edited by Emil A. Olinger, Organist and Choirmaster at St. Joseph Church, Hamilton, O. New York: J. Fischer & Bro. 1914. 149 pages.

[6] Edited by George J. Gross, Reading, Pa. 1914. 107 pages, royal 8vo. Only a few pages have music, as the editor leaves the choice of tunes largely to organists.

Index that gives the first lines, authors or sources of texts, composers or sources of tunes. The cultured editor remarks in his Preface, *inter alia*:

> It is due to no lack of approbation on the part of the highest ecclesiastical authorities that congregational singing is not more generally practised by Catholics. . . .
>
> A prime difficulty in the way of compliance in this country . . . has been the lack of any authoritative hymnal for the laity. The following compilation aims, in a modest way, to be of some service to the congregation at large, as well as to the men of the Holy Name Society of the parish, for whom it is primarily intended.

In this surprisingly abundant crop of hymnals, the various parts of the English-speaking world have been well represented. The *Westminster Hymnal*, for England and Wales, was being compiled at the time that Dom Ould, O.S.B., was engaged on his *Book of Hymns With Tunes*,[7] which was apparently designed for most appropriate use in Scotland. It is scholarly, exact, careful, large, and is edited with both musical and literary expertness.

Ireland was but a little behindhand with *The Armagh Hymnal*,[8] whose purpose was to exhibit a highly esthetic standard of texts which should give due prominence to translations from the Celtic. It was not apparently designed to replace any existing hymnals but rather to supplement them, with a special view to the needs and usages of college or university students.

Canada has given us several editions of *St. Basil's Hymnal*.[9] The latest is the revised edition of 1918. The Preface informs us that this work "came into existence nearly thirty years ago." The revised edition discards some hymns and replaces them with "other and better known" ones, and in such cases "the melodies selected have been as far as possible of traditional association; the number of new melodies is very small". The

[7] Edited by Samuel Gregory Ould, O.S.B. and William Sewell, A.R.A.M. London: 1910. 572 pages. Excellent indexes of authors, subjects, metres, composers.

[8] A Collection of Hymns and Translations compiled by Shane Leslie, King's College, Cambridge, and John Stratford Collins, St. John's College, Cambridge. The Music edited by W. H. Grattan Flood, Mus.D., National University of Ireland. Dublin, 1915. 133 quarto pages.

[9] Revised Edition. Chicago: Daleiden, 1918. 350 pages.

older melodies which still appear "are now presented in a form which is essentially hymnlike in character and free from technical errors."

The United States is represented by hymnals from widely-separated parts. There is, for instance, *The Oregon Hymnal.*[10] It manifests great care in its musical editing, although leaving something to be desired in the lesser matter of ascriptions of the texts. From the nearer West we have *Catholic Hymns for the People,*[11] scholarly in musical and literary editing. Its compiler has enriched it with several beautiful translations from his own pen. In the Preface, he makes a point worthy of careful thought:

> Experience has shown that the life of a hymn is in its tune, which should be one with a lilt and easy to learn, one that is interesting as well as reverent. Otherwise hymn and tune are destined to early oblivion, at least so far as popular usage is concerned. Accordingly, old tunes that have stood the test of long wear have been given preference whenever suitable ones were available, and even in some cases where better ones were to be had; adaptation of tunes has been but sparingly resorted to. . . . Moreover, rather than mutilate a fine tune, some liberty has occasionally been taken with the text, or even a new text provided.

From Boston, on the other hand, comes *The Crown Hymnal.*[12] It is somewhat bulky, for its 620 pages were needed for nearly 200 English hymns, more than 70 Latin ones, some Latin psalms, approved litanies, plainsong Masses, together with morning and evening prayers, devotions at Mass and Vespers. It is nevertheless, in the popular edition, of fairly convenient format, well-printed and attractive in appearance. It lacks appropriate information as to authors of texts, composers of tunes, and the like; and it is unfortunate in perpetuating (like the *St. Basil's Hymnal*) the unpleasant

[10] Edited by Frederick W. Goodrich, Organist and Director of the Choir, Cathedral. Portland (Ore.) and New York: 1912. Pages xiv—134.

[11] Edited by James Martin Raker. Wilton, Wis.: Catholic Music Press. It has an Appendix of five National Songs.

[12] "Edited, with Glossary and Graded Table of Hymns for the Use of Parochial Schools, by the Rev. L. J. Kavanagh, Superintendent of Catholic Schools of the Archdiocese of New Orleans, and James M. McLaughlin, Organist, St. Mary's Church, Charlestown, Boston, Mass." Boston: Ginn & Co. 1912. Pages lx—562.

textual errors (which long since should have been eliminated from our hymnals) in the very popular "Holy God, we praise Thy Name". It adds to the usual errors, "Apostolic *strain*" for "Apostolic *train*."

We have the *Cantate* [13] of Prof. Singenberger, much smaller in size, but including, nevertheless, six Gregorian Masses, Benediction Service, Responses at High Mass, and the Te Deum.

There is *A Treasury of Catholic Song*,[14] attractively entitled, beautifully bound, well-printed, carefully edited with admirable Index of first lines, author or source of words, composer or source of tunes, name of translator, various remarks.

The Marist Brothers furnish us with a very large volume, entitled *American Catholic Hymnal*,[15] which justifies its subtitle: "An extensive collection of hymns, chants, and sacred songs for Church, school and home, including Gregorian Masses, Vesper Psalms, litanies, motets for Benediction of the Blessed Sacrament, etc.". It makes an effort—not always successful—to furnish us with the names of the authors of texts.

A smaller, but similarly inclusive work, is the *Manual of Catholic Hymns*.[16] Its Preface remarks:

> Some good collections of English hymns have appeared in recent years; but the market is far from being supplied and the ideal condition, i. e., a common hymnal for all our dioceses, is still at a great distance. The publication of a new hymnal, therefore, needs no apology.. . . . Quality rather than quantity was the aim of the compilers, yet the contents of the book will amply meet the requirements of the entire ecclesiastical year. Account was also taken of the Church's own song and such parts of the Vatican Gradual and Ves-

[13] New York: Benziger Bros. 1912. Pages viii—231.

[14] "Comprising some two hundred hymns from Catholic sources old and new, gathered, edited and allotted to fitting tunes for congregational use by Sidney S. Hurlbut. Second Edition. Hagerstown, Md. From the Preface: "Catholic sources alone have been drawn on for words of this collection. From first to last every hymn presented is of undoubted Catholic authorship. . . . Tunes in this book, taken *en masse*, are likewise from Composers who have gloried in the Catholic name. . . . Tunes ascribed to non-Catholic composers are about sixteen in number: their inclusion here is subject to correction: if authority or sound criticism so bid, they may be omitted from future editions of this work." The hymnal bears date of 1915.

[15] New York: P. J. Kenedy & Sons. 1913. Pages 511 quarto.

[16] Compiled and arranged by Rev. B. Dieringer, Organist and Professor of Music at the Seminary of St. Francis, Wis., and Rev. Jos. J. Pierron, Graduate Ratisbon Royal School of Church Music. New York: Benziger Bros. 178 pages. 1916.

peral have been embodied as combine with an eminent degree of serviceability sufficient charm to create a more general appreciation of Plain Song.

For congregational singing, the Rev. J. M. Petter, professor of Church Music in St. Bernard's Seminary, Rochester, N. Y., prepared a little manual entitled *Parish Kyrial and Hymnal, with Ceremonial for the Laity.*[17] Its small-sized 93 pages comprise everything necessary for an intelligent participation by the laity in the Divine Service—the Asperges, Vidi Aquam, Ordinary of the Mass in plainsong and modern notations, with English translations under the Latin texts, together with translations of the full texts of the Proper for Trinity Sunday. In addition to this complete Mass Service, there are 24 hymns for Low Mass at various seasons of the ecclesiastical year, and the Benediction Service hymns. There is also a brief and clear set of instructions in the ceremonial which the laity should observe at High Mass, Low Mass, Mass and Absolution for the Dead, Vespers and Benediction. A handy little manual, indeed.

A special section of this paper should be devoted to the hymnals published by Herder of St. Louis. No less than seven hymnals have been issued by this house within the past ten years. With one exception, all are first editions—the exception being *Psallite: Catholic English Hymns,*[18] collected by Alexander Roesler, S.J., with an Appendix of prayers and devotions. Issued first in 1901, it reached its 9th edition in 1919.

Three of the hymnals represent the indefatigable industry and high musical ideals of the Rev. Ludwig Bonvin, S.J. In 1910 appeared the first edition of *"Hosanna": Catholic Hymn Book,*[19] which in 1919 reached its sixth edition. It also includes some prayers and devotions in its Appendix. In the official censor's letter we read:

> This work is presented as the 6th edition of the *Psallite;* very little, however, has remained of the texts as used in Roesler's book, while the music of the latter is generally preserved, but not without

[17] Rochester, N. Y.: 1912.

[18] Herder, St. Louis, 230 pages.

[19] Herder, 254 pages.

improvements, omissions and additions. In spite of the omission of some less valuable melodies the *Hosanna* contains 20 numbers more than the *Psallite*. . . . The entire work is the result of most painstaking labor and rare taste.

In the following year (1911) Father Bonvin produced *Sursum Corda*,[20] a hymn- and prayer-book with both German and English texts, with an Appendix containing the prayers. The publisher announced that "the words of a number of hymns have been especially written for this work and the hymn book *Hosanna*; most of the others, especially in the English section, have been greatly altered."

A third hymnal, the *Cantemus Domino*,[21] with English and Latin words set to music for two and three equal voices, appeared in 1912. In the Preface, Father Bonvin remarks that the volume is intended to meet the requests made to him to "adapt his hymnal *Hosanna* to the needs also of those convents, academies and other institutions where the custom exists of singing such hymns in 2- or 3-part chorus." He accordingly selected some of the tunes of the *Hosanna* and added "some polyphonic and more pretentious, though not difficult, chants".

The purpose of *The Parish Hymnal*,[22] edited by Joseph Otten (1st ed., 1915; 6th & 7th edd., 1920) is expressed in the Preface:

> To provide in one handy volume everything needed for the singing of choirs of boys, school children, sodalities, and congregations at High Mass throughout the ecclesiastical year, at Low Mass and Benediction of the Blessed Sacrament, is the purpose of this book. Vesper psalms are not given, because the book would thereby assume larger proportions and greater cost than was intended, and also because separate editions of these, in conformity with the new Antiphonale, are now available. . . . No texts (not even translations, no matter how excellent) or tunes of non-Catholic origin have been knowingly incorporated.

The *Students' Mass Book and Hymnal for the Use of Colleges and Academies*,[23] compiled by the Rev. W. B. Sommerhauser, S.J., issued first in 1916, had its second edition in 1919.

[20] Herder, 280 pages.
[21] Herder, 162 pages.
[22] Herder, 252 pages.
[23] Herder, 300 pages.

In his Foreword, the compiler says: "Special attention has been given to the Sodality of the Blessed Virgin Mary; and it is hoped that a separate manual for Sodalists will no longer be necessary in schools where this book is used."

Finally, the *Catholic School Hymnal*[24] gives 12 hymns with the tune printed over the words. It is unpretentious but satisfactory for its obvious purpose.

A comprehensive, but withal not a bulky volume, is *The Choir Manual for Cathedral and Parish Church Juvenile or Adult Choirs in accordance with the Motu Proprio.*[25] It is edited by G. Burton. It has 73 English texts in addition to the large Latin repertory required for the various feasts and seasons of the ecclesiastical year.

The *New Hymn-Book for Church and School*[26] is edited by Hans Merx, superintendent of Church Music for the archdiocese of Chicago. The slim little volume gives 44 pages to the hymns and 41 pages to various devotions. It is "authorized" by Archbishop Mundelein "for official use in" his diocese. From "A Few Practical Hints" preceding the hymns I take:

> All hymns should be sung with natural devotion, smoothly and fluently, neither too slow nor too fast. The most beautiful melody can easily be spoiled and distorted by rendering it in a hasty or dragging tempo. Let singers and organists think of the texts they are rendering and take the tempo of each hymn according to the meaning of the words. A clear enunciation and articulation must be insisted on. All texts should be memorized in the schools.

The suggestion not to sing either "too slow" or "too fast" might well appear to be obvious. The practical question is, of course, what is too slow or too fast for any given hymn? While fast and slow are somewhat relative terms for different churches in accordance with varying air-space and acoustic properties, nevertheless metronomic indications would be better guides than a vague direction to sing neither too fast nor too slow.

The Brothers of the Christian Schools have offered a new work (in place of its predecessor, the *Catholic Youth's Hymn*

[24] Herder, 1916.
[25] Fischer, New York, 1914.
[26] Benziger, 1917.

Book) [27] which, besides aiming to conform to the Motu Proprio of Pius X on Church Music, seeks the following valuable things, as noted in the Preface:

> Every tune in the book is either of acknowledged worth as music or has long been associated with Catholic traditions in this country.
>
> The editorial file has been applied unsparingly to all the vernacular verses, in order to secure both good English and conformity to the musical rhythm of the hymns.
>
> Nearly all the hymns have been written for use by either a unison or a four-part chorus.

The harmonization is further designed to be simple, but adapted to the organ, piano arrangements having been "ruthlessly excluded"; but we think there is a misapprehension of the range of properly trained boys' voices in the declaration that "the pitch of each hymn has been placed low enough to suit the range of boys' voices and facilitate congregational singing." Boys' voices, however, have a higher range than those of women, and are often of equal quality although of lesser volume.

Collections of a special character should receive mention here. Justin A. Henkel, C.PP.S., has set to original music *XX English Hymns in Honor of the Blessed Virgin Mary, for Four Male Voices.*[28] The Foreword says:

> These hymns are dedicated to male choirs in colleges and seminaries and to others of some proficiency, although various numbers can be mastered also by weaker choirs. The intentions of the author are not ideally served by accompanying them on the organ. What he had in mind was a pure a capella (sic) execution, than which nothing in the realm of music is more beautiful.

Alois Bartschmid similarly gives [29] us *Forty Sacred Hymns with Organ Accompaniment*, the music composed by him.

So far as I am aware, the most recently issued hymnal is *The St. Gregory Hymnal and Catholic Choir Book.*[30] Twelve years were spent in its preparation, and the wide range of its

[27] De La Salle Hymnal. New York, 1913.

[28] Henkel. Collegeville, Ind.

[29] Willis Co., Cincinnati, O.

[30] Compiled, edited and arranged by Nicola A. Montani. Philadelphia: The St. Gregory Guild. 1920. 421 pages.

melodic selections both in time and in space, the striking harmonizations, the large number of original tunes, the careful and exact editing (for instance, in the tracing of the composers of tunes and the authors of texts, as well as in the thoughtful ministering to the varied needs of choirs throughout the year in respect of both English and Latin texts) combine to make the volume highly significant of the constantly increasing value and appreciation of our Catholic hymnody. The English section contains over 150 hymns; the Latin section, "nearly 300 Liturgical Hymns, Motets, Offertory pieces, Litanies and Chants."

The hymnals referred to in the present paper do not represent the fruits of an exhaustive or even an elaborate search. Doubtless some hymnals published in the past decade of years have escaped my observation. The list is nevertheless a very long one. It seems to indicate a large amount of musical and even literary unrest in respect of the hymnals which have been provided by laborious pens and confident publishers for Catholic use.

On the other hand, even a more or less perfunctory examination of these recently edited hymnals brings to light two important facts. First, the musical editorship has very often been excellent both in its technical features and in its conscientious zeal. Secondly, the literary workmanship of the hymns has often been worthy of sincere recognition. It is true that some of the hymnals might be improved in both respects. One of the hymnals in particular has received mordant criticism. But the pathway of the past decade of years has been upward. This is not only a consoling fact, but is as well a fair basis for hope that before long Catholics in the United States will be in possession of a Manual of Hymns constructed somewhat upon the same lines as was the Manual of Prayers, namely under episcopal supervision and sanction. It would thus be authoritative. It would not, however, be obligatory; for local conditions vary much, local needs look to particular helps; and it would be unwise, perhaps, to restrict the hymnodal energies and ambitions of editors yet to be. *Ars longa, vita brevis.* We cannot mortgage the genius of the future.

The hymnals having been categorized in some fashion in this paper, it remains to give them in chronological order, without further comment. The limits of time were placed in the ten years, 1911-1920 inclusively. Only one hymnal outside of these limits has been noticed, namely *The Book of Hymns With Tunes*, edited by Dom Ould, O.S.B., and issued in 1910. The reason for this inclusion was made evident. The highly interesting volume need not, however, be included in the following list.

CATHOLIC (ENGLISH) HYMNALS, 1911-1920.[31]

1911: *Sursum Corda* (Engl., Germ., Lat. texts). — Bonvin, S.J. — Herder, St. Louis.

1912: *Oregon Catholic Hymnal.*—Goodrich.—Fischer & Bro., New York.
Westminster Hymnal.—Terry.—Washbourne, London.
Parish Kyrial and Hymnal.—Petter.—Rochester, N. Y.
The Crown Hymnal.—Kavanagh-McLaughlin.—Ginn & Co., Boston.

1913: *American Catholic Hymnal.*—Marist Brothers.—Kenedy, New York.
De La Salle Hymnal.—Christian Brothers.—De La Salle Bureau, New York.
St. Rita's Treasury (Prayers and Hymns). — Klarmann. — Pustet, New York.

1914: *Holy Name Hymnal.*—Gross.—St. Peter's, Reading, Pa.
The Choir Manual.—Burton.—Fischer & Bro., New York.
St. Joseph's Hymnal.—Olinger.—Fischer & Bro., New York.

1915: *St. Paul Hymnal.*—Lohmann, St. Paul, Minn.
Holy Cross Hymnal.—Card. O'Connell.—Boston, Mass.
Treasury of Catholic Song.—Hurlbut.—Id., Hagerstown, Md.
Forty Sacred Hymns.—Bartschmid.—Willis Co., Cincinnati, O.
Armagh Hymnal.—Leslie-Flood.—I. C. T. S., Dublin, Ireland.

1916: *Manual of Catholic Hymns.*—Dieringer-Pierron.—Benziger, New York.
Catholic School Hymnal.—Herder, St. Louis.

1917: *New Hymn-Book for Church and School.*—Merx.—Benziger Brothers.

1918: *St. Basil's Hymnal* (Rev. Ed.).—Basilian Fathers.—Daleiden, Chicago.
English Hymns.—Straten, O.S.B.—Olkwein Bros., Pittsburgh, Pa.

1919: *Cath. Hymns for the People.*—Raker.—Cath. Mus. Press, Wilton, Wis.
Hosanna (6th Ed.).—Bonvin, S.J.—Herder, St. Louis.
Cantemus Domino.—Bonvin, S.J.—Herder, St. Louis.
Psallite (9th Ed.).—Roesler, S.J.—Herder, St. Louis.
Students' Mass Book and Hymnal. — Sommerhauser, S.J. — Herder, St. Louis.
XX Eng. Hymns in Honor B. V. M.—Henkel.—Id., Collegeville, Ind.

1920: *Parish Hymnal.*—Otten.—Herder, St. Louis.
Catholic Hymnal.—Hacker, S.J.—Schwartz, Kirwin & Fauss, New York.
St. Gregory Hymnal.—Montani.—St. Gregory Guild, Philadelphia.

H. T. HENRY.

Catholic University of America.

[31] The list does not pretend to be exhaustive. The compiler would be pleased to learn of hymnals that have been omitted.

Criticisms and Notes.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS. For all Sundays and Holydays of the Year. Based on the Teaching of the Catechism of the Council of Trent and harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of Maryknoll Seminary, Ossining, N. Y. With an Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Dogmatic Series, Vol. I. New York: Joseph F. Wagner (London: B. Herder). Pp. xvi—506.

The inspiring Introduction to this volume sets forth in clear and forceful words not merely the purpose of the *Parochial Course of Doctrinal Instructions,* but the sublime office of the preacher in its aim, methods, and power for good. Day by day we are urged on to promote schemes for the correction of evils, for the amelioration of social and moral conditions, for the elevation of the race. The energies of enterprising leaders whose names are blazoned in the news pages as those of saviours of the day, absorb great material resources in the effort of continuous reconstruction. Yet one evil succeeds another, and cries for fresh reform, as soon as success is recorded in any decided direction. It is true that the clergy, and above all the Catholic clergy, with their definite religious principles and doctrines, with a people who readily accept their leadership in a generous and whole-hearted way, have the power to create a high, unimpeachable, and effective standard of morals. But they must unite upon the surest means to attain this end. This means is not the building of magnificent church edifices, of fine oratory, of endless associations to promote earthly comfort and cater to the human appetites of wealth, glory, domination. Nor is it the education we give to our children by making immense sacrifices to maintain as well as to create a parish school system which can compete on intellectual, and surpass on moral grounds, the public schools of the land. There is value in all these things, but they are not of first importance, however imposing the results may appear to the assayer in human weights and measures. What we need much more than these things to uplift our people within and without the Church is the simple but well-assimilated teaching of Jesus Christ as found in the New Testament. We fail for the most part both in the want of simplicity and in the fact that we do not assimilate the Gospel because we deem it too rudimental for our complicated civilized conditions. We hunt for novelties under the plea of making the doctrines of Christ palatable to

the modern mind and habit. The best proof of the falsity of this is the ever-present fact that the truly great reformers of all times excelled in adopting for their method the simplicity of which the Gospel is the most perfect model. When Christ came into the world, two elements were in power. The sectarian spirit of the Pharisaical schools had turned the Mosaic Law into a casuistic system of theology that appealed to the traditions of the rabbinical schools. The Talmud and Midrashim of later days were but the results of the Halachic and Haggadic variations of individual interpretations whereby, as our Lord testifies, the old Law was made void. The other element which Christ met and with which He instructed His apostles to deal mainly, was the high culture of the Augustan age, in which was found the best that Greece and Rome and the Orient were capable of furnishing to extol the intellectual pride and the systematic culture of luxury among the people as among the plutocracy.

How did Christ, how did St. Paul after Him, meet these evils of a corrupt yet powerful civilization? The answer is the Gospel, which, as the Apostle of the Gentiles tells us, was not to be altered even if an angel from heaven were to vouch for the new authority. It was to be preached, not in the persuasive terms of Tullian or Demosthenic wisdom, but in the soul-filled simplicity that is on record in the New Testament.

Because the chief shepherd of the New York Archdiocese realized this truth, in assuming his responsible charge he laid full stress upon a reform in the methods of preaching among his clergy. Not alone this. If we are to mark results, it is necessary that the spirit of mutual coöperation of a well-understood unity in the plan of our evangelical campaign animate the preachers who appeal to the people in our churches. The lack of instruction more than anything else, and this largely by reason of the undue insistence on material ways and means, has not only made the vestibule of many of our churches, contrary to the law and spirit of the Catholic Church, a money-changers' area, but it has driven the people from the appreciation of the liturgical beauty of their holy religion. If they must give or listen to ill-expressed tirades on the subject of their duty to contribute money more than all else to the support of an institution which unfortunately they cannot separate themselves from without risking the loss of the sacramental graces which are their promise and hope of eternal salvation, they prefer to do so rather at a low Mass. There the preacher himself is limited in time and thus obliged to spare the feelings of sensitive Catholics who are apt to become impatient even where the disposition to give generously is by no means wanting. The habit of thus absenting themselves from the high Mass among Catholics is not very easily corrected. As a result our people have

for a long time in many places been without instruction, without the attraction for or the appreciation of the Gospel which made our fathers sound Catholics and lovers and defenders of the faith. We must return to this simplicity, to the study of the Bible, as the Supreme Shepherd of Christendom suggests, as the great means of reconstruction. And to this end the *Parochial Course of Doctrinal Instructions* is a definite and helpful guide.

The present volume, which is the first of four completing the course, begins with the first Sunday of the Advent season and completes the cycle of the ecclesiastical year which closes with the sixth Sunday after Easter. The thirty-two sections are built up on the chapters of the Catechism of the Council of Trent. They embody as a rule two instructions in illustration of the particular precept or lesson inculcated in the Catechism. The instructions themselves are taken from well-approved sources, preachers and catechists of note and sound orthodoxy. The matter thus presented is made still more valuable by a general analysis of the subject with which the instructions deal. This in itself will furnish the priest with excellent matter for a short and direct address suitable for the early Masses. Furthermore, at the end of each topic the reader finds a treasury of varied references which will enable him, if capable and desirous, to vary his treatment or create a new form of presentation.

We have said enough here to recommend this admirable work to our readers. The Bishops inclined to adopt methods similar to that of the Archbishop of New York, who has established a special commission to supervise and keep alive the interest in adequate and uniform preaching throughout his diocese, will no doubt soon realize the added value of uniformity. The Parochial Course not only helps the preacher but it makes him such, if he take sufficient pains.

GETHSEMANI. Notices historiques et descriptives per le Père Barnabé Meistermann, O.F.M., Missionaire apostolique. Avec deux cartes, 12 plans et 5 vues photographiques. Paris: Auguste Picard, éditeur. 1920. Pp. 334.

The Holy Land is at present a centre of renewed interest to the Christian peoples of the world. England, the Arab tribes, and the Zionist national party share the ruling of the territory wrested from the Turk. How far this political combination may further or hinder the exercise of Christian devotion at the places consecrated by the earthly converse of the Messianic Redeemer, and the holy personages whom the Catholic world honors for His sake, is still a problem. What may help to solve it in favor of an increased liberty in the exercise of Catholic piety is the expressed consciousness of the claim

established by the early and faithful guardians of the Holy Places, among whom the sons of St. Francis hold a first and honored place. Proof of the fact, if needed, may be found in the works by the author of the present volume. It is but the most recent of a large number of studies and guides, showing both an intimate knowledge and an affectionate valuation of the sacred cause involved in the honor paid at the Holy Places.

P. Meistermann has gone over the ground of the Bible lands, from north to south, from Egypt in the west to Arabia and the regions of Mt. Sinai and Petra. He has described in detail the noted spots where the Master lingered, from the cradle home at Bethlehem and again at Nazareth to the palace of Pilate in Jerusalem and beyond to the sacred rock on which Abraham and Melchisedech offered sacrifice, and thence to the tomb of Rachel and the sites of Moab.

In the present volume the writer aims chiefly at vindicating the ancient tradition of the locality of the Gethsemani, where our Lord suffered the agony which marks the beginning of the dolorous path of the Passion ending on Mount Calvary. The exact spot is, it would appear, sufficiently clearly indicated in the recital of the evangelists. An early tradition, emphasized in a special manner by the testimony of pilgrims to the Holy Places from the fourth to the seventh centuries, has preserved the landmarks of the Garden of Gethsemani as those which have been under the guardianship of the Franciscan Fathers to the present day. During the Middle Ages doubts were raised about the precise spot where the Prayer of the Agony and the capture of our Lord by the pharisaic host under the guidance of Judas had taken place. The Mussulmanic fanatics, following the destructive barbarism of the Roman pagans during the ages of persecution, had made sundry attempts to obliterate every indication of the scenes of the Passion sacred to the Christians; but, as Father Meistermann clearly shows, the topographical conditions can readily be verified in favor of the present claims. Recently Cardinal Giustini, protector of the Seraphic Order, has been commissioned by the Sovereign Pontiff to go to Palestine in order to secure the original titles of the Franciscan guardians. Since this visit coincided with the recurrence of the seven-hundredth anniversary of St. Francis's pilgrimage to Jerusalem, the Cardinal was asked to lay the foundation-stone of a new sanctuary to be erected upon the spot consecrated by the Bloody Sweat of the Saviour and of the betrayal of Him by the traitor Iscariot. This sanctuary is to rest on the identical foundations of the "ecclesia elegans" mentioned by the holy pilgrim nun Silvia of Aquitaine in the fourth century, and which had been destroyed before the Crusaders reached Palestine. P. Meistermann's volume enters into the history of the locality from the very earliest period,

and shows, we think conclusively, that the criticisms and archeological vagaries of medieval and modern writers have little or no weight in shaking the conviction that the authentic locality is that pointed out by him. The book is a noteworthy contribution to the history of Christian devotion and Biblical archeology.

CATHOLIC THOUGHT AND THINKERS. Introductory by C. C. Martindale, S.J., M.A. P. J. Kenedy & Sons, New York. Pp. 160.

The three books which are here reviewed in immediate succession might, with advantage, be considered conjointly, inasmuch as, though disparate in theme, they exhibit what might be called Catholic intellectualism seen from as many points of view. It is only in deference to the fact of human psychology, that objects looked at separately are apt to make a more vivid impression than when they come in a group, that the three works, deserving as they are of all the attention they can get, are here presented under disjointed though successive notices. All three emanate, both on the side of the authors and the publishers, from a craving for unity, and they appeal to that same desire on the part of the reading public. Such a response can obviously best be given by coöperative activity. And so we find that each of these works has been produced by collaboration of specialists in the respective fields.

Catholic Thought is a survey of the salient contributions of Catholic "Thinkers" to the world's treasury of truth. This initial volume states, in the first place, the purpose and scope of the undertaking; and, in the second place, surveys the general field to be covered by the volumes which are to follow. The Church is often accused of stifling thought, or at least of not having contributed to the advancement of thought in modern times. Unfortunately, even amongst otherwise intelligent Catholics there is to be found no little darkness in this respect. The aim of the series of hand-books inaugurated by the present volume is to put before readers material to enable them to form or revise their judgment in the departments covered. It is not to be a series of Saints' lives, although many saints, having been "thinkers", will be represented, while individuals not "at all points satisfactory" may be given a place. On the whole the project is something on the order of the French series, *La Pensée Chretienne.* "Thinkers" who stand out as contributing to the "Catholic Thought" of their day will be studied somewhat biographically, somewhat psychologically, somewhat historically, but mainly in their influence as builders and moulders of Catholic intellectualism. The volumes, the editors announce, are not meant "at all as propaganda or apologetic. They hope to supply an organic

survey of Catholic thought and a 'live genealogy' of Catholic thinkers; so that, from a comprehensive view and continuous vital contact, each reader may draw such general conclusions as he is able; or enrich, substantiate, or correct, what he already possesses" (p. 14).

The introductory volume, as was noted above, surveys the field. It outlines the successive ages (1) from the beginnings of the Church to the death of Origen (254); (2) thence to the death of Augustine (430); (3) from the Fall of Rome to the decline of the Middle Ages (1303); (4) the Revolution and the Reformation; (5) the Modern Era. The salient features of these successive epochs are sketched, the dominant Catholic "thinkers" being made to stand out in relief. Of course only the broad outlines can be indicated within so small a volume. Sufficient points, however, are mentioned to enable the reader to comprehend the totality as such, and to serve as a matrix into which he may fit the information which the sequent volumes are to furnish. Just as a sample of what is attempted we quote the closing paragraph of the analytical contents. "The evolution of Christian thought in England. The Evangelical movement; the Liberal movement, Whately, T. Arnold, Hampden, Colenso. The influence of Shelley, Keats, Byron, Wordsworth; Erskine and Campbell. F. D. Maurice, Thinkers from Stanley and Jowett to J. and E. Baird and T. H. Green. The Oxford Movement, Keble, Pusey, J. H. Newman. Effect upon the Established Church. Conclusion. Catholic rejuvenescence." The menu is obviously stimulating, and having enjoyed the introductory relish—*Catholic Thought and Thinkers*—the reader's appetite will doubtless be whetted for the several apportionments to come—we trust speedily.

GOD AND THE SUPERNATURAL: A CATHOLIC STATEMENT OF THE CHRISTIAN FAITH. Edited by Father Cuthbert, O.S.F.C. Longmans, Green and Co.: New York, London. Pp. 355.

The book reviewed above embodies what might be called the introduction to an inductive synthesis of Catholic intellectualism gathered from the history of Catholic thought as it manifests itself along the Christian centuries in the work of Catholic thinkers. The volume at present under notice is rather a deductive synthesis of Catholic intellectualism as it pervades and interprets to the reflective mind the philosophy and the theology of the supernatural order. It is neither a philosophy nor a theology, as such. Avoiding the technicalities of both these disciplines, its aim is to represent in the language, not exactly indeed of the man in the street, but of the thought-

ful educated reader, just what the Catholic doctrine is concerning God and man and their interrelations.

Is Christianity a failure? The question now and again comes to the front especially of late, during and since the recent deluge of blood. Perhaps, as Gilbert Chesterton advises, it were well before putting the question to give Christianity a trial. For not only have countless multitudes of men and women lapsed from Christian living, but they have lost the very conception of what Christianity is. Or, with more or less theoretical interest, they want to know "what is the *essence* of Christianity". As the editor of the present series of essays observes: "The great mass of the English-speaking race, if asked to define positively what Christianity stands for in the world, would find it difficult to give a clear, unambiguous answer. The word 'Christianity' has come to mean so much and so little. When it means much, it is commonly a strongly-felt but vaguely-understood sentiment; whilst intellectually, it may stand for almost anything, according to the theory or opinion of the individual." And if all this is true of Christianity in general, it is much more the case with its complete expression and embodiment, Catholicism. And yet Catholicism is a definite system of doctrine as well as a consistent code of life and cult. That system, however, if it would gain the attention of the serious minds of the present age needs to be restated and reïnterpreted in forms and terms that are understood by those whom it addresses. This of course involves no lessening, much less alteration, of any truth. It means simply making the doctrine intelligible to those who are willing to read or listen. St. Paul used forms and manners of speech when he addressed the Greek Areopagites different from those he employed in addressing the Hebrews in the synagogues.

> Homo sum; humani nihil a me alienum puto.
> Vel me monere hoc, vel percontari puta:
> Rectum est? ego ut faciam. Non est? te ut deterream.

With this wise sense of appositiveness the work at hand has been constructed. It restates and reïnterprets Catholic teaching on the supernatural, the idea of God, the nature and destiny of man, the problem of evil, the Person of Christ, the divine atonement, the Church as the mystical body of Christ, the Sacramental system, life after death. In all, including the introduction, ten studies. Each of these is prefaced by a succinct and remarkably clear and suggestive analysis which both prepares the mind looking forward and confirms the mind looking backward. Each essay has been wrought out by a writer of authority, "a master among those who know" and a craftsman expert in the art of letters. All are Oxford men.

The editor, Father Cuthbert, contributes two chapters, Father Martindale three, Mr. Watkins two, Fathers Knox and D'Arcy, S.J., and Mr. Dawson each one. Nothing need here be added to assure the reader that as regards both soundness of doctrine and aptness of statement the work leaves nothing to be desired.

THE CHURCH AND LABOR. Prepared and edited for The Department of Social Action of the National Catholic Welfare Council. By John A. Ryan, D.D., LL.D., Professor of Moral Theology at the Catholic University of America, Author of "A Living Wage", "Distributive Justice", "Social Reconstruction", etc., etc., and Joseph Husslein, S.J., Ph.D., Associate Editor of "America", Lectures on Industrial History at Fordham University, Author of "The World Problem", "Democratic Industry", etc., etc. The Macmillan Co.: New York. Pp. 322.

We have here the first of a series of volumes the aim of which is to present adequately and authoritatively the Catholic doctrine on industrial, social and political institutions and relations. That there is such a doctrine is of course well known to all who are at all acquainted with the magisterial pronouncements of the Popes, councils, and individual bishops; or with the economical and sociological teachings of Catholic theology and ethics. Relatively few, however, possess this acquaintance, and of those even who do there are many who will be glad to have at hand a well-edited collection of the authoritative teaching in question. The volume opens with a well-conceived summary, by Dr. John Ryan, of the leading characteristics of this teaching—namely, (1) its moral aspects since social and industrial problems must look to ethical principles for solution; (2) the natural right and correlative duties of private property; (3) the indestructible right of labor to the means and conditions of a decent living—a thesis of which Dr. Ryan is everywhere acknowledged to be an invincible protagonist; (4) the duty of the State to remove industrial evils that can in no other way be abolished; (5) lastly, the right of labor to organize. This chapter is followed by a study from the pen of Dr. Husslein on the social and industrial theories and programs advocated by Frederic Ozanam and Bishop Von Ketteler. Next come the encyclicals and briefs on the pertinent subjects, issued by Leo XIII, Pius X, and Benedict XV, the famous encyclical *Rerum Novarum* being of course chief and fundamental. The public pronouncements of the four Cardinals—Gibbons, Manning, O'Connell, and Bourne—occupy the third place. Similar documents emanating from bishops of four countries, America, France, Ireland,

Germany, occur next in order. The volume concludes with three papers by the editors, the first on "A Living Wage", the second on "Reconciliation of Capital and Labor". These two are contributed by Dr. Ryan. The third, "A Catholic Social Program", is the well-known summary by Dr. Husslein. Aside, therefore, from Dr. Ryan's introductory paper, and Dr. Husslein's outline of Ozanam and Von Ketteler, the rest of the volume consists of documents and programs which have already seen the light and have received wide publicity. The singular value of the present volume is that it brings together in one *ensemble* the otherwise widely scattered sources of information, thus making not only those sources easily available but focussing their complementary rays upon the central theme. The volume should, therefore, prove of great service both to non-Catholics who desire to know definitely the attitude of the Church toward labor, and to Catholics, notably the clergy whose duty and privilege it is to teach these truths and to keep them steadily before the minds of the faithful.

MISSALE ROMANUM, ex Decreto Sancti Concilii Tridentini restitutum, S. Pii V, P.M. jussu editum, aliorum Pontificum cura recognitum, a Pio X reformatum, et SS. D. N. Benedicti XV auctoritate vulgatum. Editio juxta Typicam Vaticanam.—Neo Eboraci, Cincinnati, Chicagiae: Benziger Fratres, Summi Pontificis Typographi. MCMXX.

IDEM OPUS. Ratisbonae: Sumptibus et Typis Friderici Pustet, S. Sedis Apost. et S. Rituum C. Typographi. 1920. (Fr. Pustet Co.: New York and Cincinnati.)

The first appearance in the United States of the new authentic Missal is to be credited to the enterprising firm of Benziger Brothers. It is an exact reproduction of the Vatican edition and as such is above criticism as to both form and matter. What is of immediate interest to those who have to make use of the typical edition is the change or additions introduced, and which make the possession of the new Missal desirable in order to conform to the liturgical prescriptions.

There are, first of all, changes in the rubrics. These are found in the directories or ordos which guide the cleric in his daily recitation of the office. Hence we may pass them without comment, except to say that some of them have been amended even since the issuing of the above edition. The practical features to be noted in the body of the Missal are some changes in the Calendar by which new feasts and new formulas for the reading and chanting of the various Masses are introduced. In the musical notation a slight alteration

of the intonation of the Credo, a variation for the "Ite Missa est", etc.; and the added Preface in honor of St. Joseph will be noted. The text for the Preface with its notation in the Missa pro Defunctis is changed and furnishes beautiful suggestions to the preacher at funerals.

Of the recent feasts introduced into the liturgy we are already warned by the obligations of the new Breviary, now in use for more than a year. Since the issue of the new Missal the feast of St. Ephrem, Doctor of the Church, in the ritus duplex, to be celebrated as a common, has been added. For the American Church the privileged feasts are found in the Appendix. They include special Mass formularies for the dioceses of Baltimore, Brooklyn, San Francisco, Sante Fe, Monterey and Los Angeles, Sacramento, Tucson, Portland, S. Antonio, Kansas City, Concord, St. Cloud, Helena, and Dubuque, which have particular titular feasts by privilege or indult. Such are the main changes. Whilst it is quite possible to correct and adapt the old Missals according to the new forms, most priests will prefer to have the matter in the typical edition. New feasts will of course call for additions; but in the general arrangement of parts we are likely to keep to the present formula for many a day. Indeed the changes only bring out the splendidly consistent order of the Catholic liturgical service which has kept its roots, trunk, and branches fixed in Apostolic traditions, and which by bearing new fruits each season only demonstrates its wondrous vitality.

What has been said above is applicable to the Pustet edition of the same Missal, with this distinction that the veteran Ratisbon publisher, who has for many years been the leading printer of Roman liturgical books, has found a way to improve the work of the Propaganda press. Not only does the Pustet Missal reproduce the Vatican text in its own characteristic and attractive type, its initial illustrations and colored Canon piece, whilst placing the newest additions, such as the Mass of St. Ephrem, *in loco,* but it avoids the often tedious cross references to Mass formulas and prayers, such as oblige the celebrant to turn over pages, causing at times interruptions in the solemn chant of the celebrant, by printing these parts in full in their proper places. As liturgical editors the old Bavarian firm, which began its work in the early age of the printing art at Venice, maintains, even amid the trying conditions imposed by the late war, its peerless reputation. The edition (small folio, 10 by 14 inch.) is somewhat larger than the Benziger Missal. The prices of both are quite reasonable under present conditions.

Literary Chat.

The Foundation of Spiritualism, by W. Whately Smith (Dutton Co., New York), was recommended to the Anglican clergy at the recent Lambeth Conference by the Archbishop of Canterbury, who is said to have urged his hearers to adopt the attitude toward the spiritualistic theory taken up by the author of that volume. Mr. Smith is extremely cautious in admitting the agency of discarnate intelligences in the production of psychical phenomena. And rightly so, for the burden of proof rests with those who claim the presence of such agencies. On the other hand, he is inclined to exaggerate the power of the medium's "secondary personality". The secondary personality, the subliminal self, are convenient phrases to cloak our ignorance; though, it is true, they may point to some power latent within the human organism which under extraordinary stimulation or conditions (hypnosis, for instance) may produce effects beyond the range of our normal activity.

The appeal to these mysterious forces is being overworked. As a clever writer in a recent issue of the *Literary Review* (5 February) observes, "every half-baked bystander can patter about the subconscious, the subliminal; but what are these? When hypnosis, however induced, 'releases the subconscious' and the flood of the forgotten boils up out of the depths of the subconscious. But what is the subconscious? Is it a deep, deep well? Is it an underground stream? Flowing whence? whither? To hear the pundits talk, you might suppose they had the problem of personality solved and at their tongue's end. God bless them! They don't know the *a* of it, let alone the *b* or *c*! Where is their authority to dogmatize so vehemently about the *x*?"

We do not find that Mr. Smith lays the foundations of Spiritualism very deep. On the other hand, he is not of those who deny outright the influence of discarnate intelligences in spiritistic events. Much less does he align himself with the Clodds and the Jastrows who wax wroth and seem ready to foam at the mouth whenever the spiritistic idea is set up against the "subliminal ego".

One is rather startled, however, at reading "the conclusions" for which this cautious psychical researcher claims to possess "the evidence". For instance this: "A man is the same five minutes after death as he was five minutes before it, except that he has added one more item to his stock of experience". Or this: a man "is not translated instantaneously either to perfect bliss or the reverse, but continues to reap the fruits of his past life by the operation of inexorable laws". There surely is no "evidence" for these assertions in the Bible, while the evidence offered by the "spirits" would hardly be admitted by a court that knows the character of those unscrupulous witnesses. It is only fair to state, however, that Mr. Smith confesses himself unprepared to defend any of his conclusions "very vigorously", even though he does think that they are in accord "with orthodox Christianity". Whether or not the Archbishop of Canterbury would endorse the latter opinion we have no means of determining.

The Ingersoll Lecture for 1920 on Immortality was delivered by Dr. Charles Reynolds Brown, Dean of Yale Divinity School. As is the custom, the lecture has been issued in a small volume from the Harvard University Press. Needless to say, Professor Brown frames no such demonstration of Immortality as is found in Catholic philosophy. With him immortality is "a hope", "a venture of faith", a "venture made not merely", as he reminds us, "in the interest of a further and higher form of happiness for mankind, but a venture made in the interest of an immense strengthening of motive for right living and for sacrificial effort to help our fellows". We cannot know. We can but trust. And yet

It must be so, Plato, thou reasonest well,
Else whence this pleasing hope, this fond desire,
This longing after immortality.

Plato's reasoning, however, goes much deeper than this. Every tyro in Logic knows the famous Sorites taken from the Phaedo (79) by which Plato proves immortality from the soul's simplicity and spirituality. Unfortunately, with the loss of the substance-concept modern philosophy has lost the basal proof of immortality derived from the nature of the soul as a spiritual substance.

That malign intelligences from another world occasionally make incursions into human organisms is admitted by many leading experts in psychical research. That such entities are demons very few, if any, are prepared to allow, the common opinion being that human souls who have passed into the state of existence beyond the grave carry with them evil as well as good tendencies. When opportunity is offered, the evil equally with the good are eager to get into contact with their brethren on this side the veil; to injure in the one case, to benefit in the other. Cases of genuine demoniacal possession do not occur; the phenomena attributed by Catholics to such a cause are to be ascribed to hysteria, insania, dementia, or some other kindred abnormality.

Apropos of this subject, mention should be made of a book that won for itself high favor when it first saw the light in Paris some twenty years ago. *L'Autre Vie*, by Mgr. Elie Meric, formerly professor at the Sorbonne. The work has recently appeared in its fourteenth edition. Dr. Meric had previously written a thoughtful and highly interesting book on the imagination and borderland phenomena, i. e. the domain of the subconscious and the preternatural, *L'Imagination et les Prodiges*, which is still deserving of attention because of the characteristically French insight into the occult it reflects. *L'Autre Vie* is marked by a similar intuitiveness. Like the work just mentioned, it touches upon spiritism, though less *intimement*. It is regrettable that a book which has gone through so many reimpressions should not have been brought abreast with the ever growing literature of the subject. As regards its exposition, however, and discussions of what reason and revelation teach concerning the future life, it has in no wise fallen behind the times, for the simple reason that modern thought has developed nothing new in this field, albeit it has presented old problems with fresh perplexities. *L'Autre Vie* is published by Pierre Téqui, Paris.

The Ave Maria press issues in a small brochure an account of a well-authenticated case of genuine diabolical possession which occurred within the memory of at least relatively elderly men (1842). It is certainly a most remarkable case and contains features similar to those described in the Gospels. What effect its perusal will produce on the mind that has set itself to disbelieve in such things, it is impossible to forecast; but those who have "the will to believe" can hardly fail to be moved at the thought of the terrible malignity exerted by lost spirits when they are permitted by unsearchable Providence to take physical hold on the human organism, as was realized in the case described in the pamphlet mentioned above.

Some miles due west from the upper parts of Scotland, almost at the edge of the world, there rises out of the Atlantic a rock-and-sand girt islet which on the map of the Hebrides bears the name Eriskay, but is dearer to the hearts of the humble fisher folk for its being *Father Allen's Island*. Most of us should never have heard of it under either name had not Miss Murray's recent volume stamped with the latter title come to our notice. Miss Murray brims over with love for the sagas and songs of the Gael. Some six weeks she spent with the lowly seafaring dwellers on Eriskay, gleaning their folklore and setting their songs to the melodies traditional with the people from times beyond memory. She has caught the spirit of the Gaelic legends and it breathes through her narrative imparting to her style a certain archaic quaintness

that is most charming and delightful, albeit overladen in places with terms intelligible only to those who "have Gaelic". Moreover, so rhythmically lyric is the movement of her speech that not to be surfeited with its cadence one should interrupt one's reading from time to time that the ear may recover itself from the incessant melody.

Miss Murray, "though not a Catholic nor yet a Church goer"—more's the pity and the shame of it—writes with glowing admiration of Father Allen, the virile character, gentle scholar and true priest, who knew the soul of his race, and loved still more the individual souls of his poor people, shepherding whom he wore out his life all too soon. The book is introducel by Padraic Collum, and published by Harcourt, Brace & Howe, New York.

A book that should find itself in the hands of many children, young and old, and win its way to their minds and hearts, is *The Altar of God, a Story Book of the Mass.* In an easy, pleasing style the author, Miss Merrick, intertwining sacred parable and stories from the lives of the saints with many a fair strand of poesy, weaves the sacred mysteries into a tapestry that is as educative as it is beautiful. The book will greatly assist religious teachers in imbuing children with an appreciation of the inner meaning of the Mass, in inculcating reverence and instructing them how profitably to take part in the divine mysteries. It will do this even more effectually than the stereopticon, which is being employed to advantage by many priests. The screen presents to the eye the outward drama, the movements of celebrant, minister and people. The "Story Book" brings more directly to the mind the spiritual significance of it all. Screen and Story Book combined would doubtless come nearer still to the ideal instrument of instruction. The volume, illustrated with many attractive pictures, is issued by the Paulist Press, New York.

Priests who have occasion to give instructions on economics and are looking for a serviceable outline would do well to consider the *Elements of Economics* by Father Lewis Watt, S.J. In a simple brochure of less than fifty pages the author has succeeded in condensing the essentials of the science without squeezing them into opaque solidity. The definitions are clear, the exposition lucid, and the illustrations happy and practical. The pamphlet is No. 4 in the series of *First Text Books* issued by the Catholic Social Guild (Oxford, England).

The Catholic Social Year Book for 1921 (the twelfth year of issue) is taken up with a review of the National Catholic Congress, held at Liverpool last August. The booklet (of 108 pages) is entitled *Catholic Forces.* It is not designed as a report of the Congress but simply as a review and summary of the proceedings. Besides many practical suggestions along various lines of social service the book provides an excellent survey of the wide field of beneficial activities in which our Catholic brethren in England are so zealously and successfully engaged (C. S. G., Oxford).

Amongst the more noteworthy of the pamphlets recently sent out by the Catholic Truth Society (London) is an historical essay by Cardinal Gasquet on *England's Breach with Rome.* The eminent Benedictine scholar has made this field of inquiry his own, and therefore sums up in a brief compass (58 pp.) a mass of interesting information. *Answers to a Jewish Enquirer,* by Fr. Theodore Ratisbonne, has been translated from the French and is issued by the C. T. S. It is not often that a priest is called upon to instruct a Jewish convert. Perhaps the spread of this little catechism would help to multiply the experience. *Talks for the Little Ones,* by a Religious of the Holy Child Jesus, will help to quicken and sustain the child's devotion to the Blessed Sacrament. *A Little Book on Purgatory,* by Father Allen Ross of the Oratory, and a small brochure on the *Lambeth Conference* likewise merit consideration.

Our Catholic brethren in Canada

have also a Truth Society which issues a number of useful pamphlets. Amongst the more recent are *The Apostolate to Non-Catholics*, by Father Bernard Conway, C.S.P., and *Why Separate Schools*, by Father George Daly, C.SS.R. The French Canadians with their characteristic zeal and foresight have organized their commercial travelers into a unique up-to-date fraternity which, while keeping an eye open for business, safeguards and promotes the best interests, spiritual as well as corporal, of its members and their neighbors — "mankind of every description". The reader who wants to see how they do things in French Canada will do well to make acquaintance with *Nos Voyageurs*, by Père Lecompte, S.J. The volume is instructive, stimulating, and amusing. The latter feature owing to the author's cheerful mood and to the vivacious woodcuts by M. McIsaac. The book is published by La Vie Nouvelle, Montreal.

Under the not uncryptic title *A Man who was a Man*, Father Michael Kelly, C.S.Sp., has written a sketch of the life and character of St. Joseph. The appositeness of the title becomes manifest as one follows the writer's analysis of the virtues that stamped the character of him who was the *vir custos Dei*. Simplicity, obedience, faith, fidelity, courage—these are virile traits in any man who possesses them. Even as natural virtues they challenge the admiration of a true man. In the case of St. Joseph who was the shadow of the Eternal Father and the foster father of the Eternal Son, they were more than natural. They sprang from and were nurtured and developed by divine grace. The power of the Most High overshadowed him as it did his Virgin Spouse. Father Kelly gives us a portrait of the mind of St. Joseph which is calculated to evoke both admiration and imitation. The soul of the saint of simple fidelity shines out through the features, and the character of "the man who was a man" is unmistakably stamped on the figure. (The Paraclete Publishing Co., Cornwells Heights, Pa.)

In a little volume entitled *Catholic Hymnal* (a Collection of Standard Catholic Hymns, thoroughly revised and intended chiefly for the use of Catholic Colleges, Academies, and Schools), Fr. John G. Hacker, S.J., of St. Canisius College, Buffalo, N. Y., has compiled a treasury of hymn melodies and texts that is true to Catholic ideals and the best standards of taste. It is, of course, far less ambitious both in scope and execution than Professor Montani's masterful work, the *St. Gregory Hymnal* (see review in the February number). The melodies alone are given without the bass accompaniments, a feature that makes the manual available in schools and congregations wherein musical resources are of the humblest. (Schwartz, Kirwin and Fauss, New York.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE MOTHER OF CHRIST; or, The Blessed Virgin Mary in Catholic Tradition, Theology, and Devotion. By O. R. Vassall-Phillips, C. SS.R., author of *The Mustard Tree, Catholic Christianity. The Work of St. Optatus Translated into English.* Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. xxviii—524. Price, $2.50 *net.*

ALLONS À DIEU. "Ad Deum qui laetificat juventutem meam." Courtes Méditations pour la Jeunesse. Par Y. D'Isne. Précédées d'une Lettre du R. P. Lebreton, Professeur à l'Institut Catholique de Paris. P. Lethielleux, Paris. 1919. Pp. viii—847. Prix, 8 *fr.*

TRACTATUS CANONICO-MORALIS DE SACRAMENTIS juxta Codicem Iuris Canonici. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. Vol. I: De Sacramentis in genere, de Baptismo, Confirmatione et Eucharistia. Taurinorum Augustae: Sumptibus et typis Petri Marietti. 1921. Pp. xxiii — 696. Pretium, 17 *frs.*

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Charles Augustine, O.S.B., D.D., Professor of Canon Law. Vol. VI: Administrative Law. Can. 1154-1551. B. Herder Book Co., St. Louis and London. 1921. Pp. xiv—617.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale, X: La Vertu de Force. Carême 1920. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. (*Conférences de N.-D. de Paris.*) P. Lethielleux, Paris. 1920. Pp. 356. Prix, 8 *fr.* 90 *franco.*

GOD AND THE SUPERNATURAL. A Catholic Statement of the Christian Faith. Edited by Father Cuthbert, O.S.F.C. Longmans, Green & Co., London and New York. 1920. Pp. ix—346. Price, $5.00 *net.*

FAITH AND DUTY. A Course of Lessons on the Apostles' Creed and the Ten Commandments for Children of Eight to Ten Years. By Judith F. Smith. With a Preface by the Rev. Stanislaus St. John, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. xv—312. Price, $2.50 *net.*

LIBER SACRAMENTORUM. Note Storiche e Liturgiche sul Messale Romano. I. Schuster, Abbate del Sacro Monastero di S. Paolo. Vol. II: L'inaugurazione del Regno Messianico (La Sacra Liturgia dall'Avvento alla Settuagesima). Pp. 214. Pretium, 7 *frs.* 50. Vol. III: Il Testamento Nuovo nel Sangue del Redentore (La Sacra Liturgia dalla Settuagesima a Pasqua). Pp. 250. Pretium, 9 *frs.* Torino-Roma: Cav. Pietro Marietti. 1920.

DANS LE SILENCE ET DANS LA PRIÈRE ou Le Développement de la Vie chrétienne. Par le chanoine Ch. Cordonnier, du Chapitre Métropolitain de Rouen, Missionnaire Apostolique. (*Retraites Progressives aux Jeunes Filles sur la Vie Chrétienne,* Quatrième Série.) P. Lethielleux, Paris. Pp. 284. Prix, 4 *fr.* 60 *franco.*

CONFÉRENCES À LA JEUNESSE DES ÉCOLES. Par Ch. Vandepitte, D. H. Troisième édition. Première Série: Grandes Vérités du Salut et Devoirs d'État. Pp. viii—234. Deuxième Série: Devoirs envers Dieu et envers le Prochain. Pp. 212. Troisième Série: Devoirs envers Nous-Mêmes. Pp. 246. Pierre Téqui, Paris—6e. 1920. Prix, par Serie, 3 *fr.* 50 *franco.*

COMMENTARIUM IN CODICEM IURIS CANONICI AD USUM SCHOLARUM. Liber I: Normae Generales. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, Congregationis Missionis. Taurinorum Augustae: Sumptibus et Typis Petri Marietti, Editoris. 1920. Pp. xi—205.

TALKS FOR THE LITTLE ONES. By a Religious of the Holy Child Jesus. Catholic Truth Society, London. 1920. Pp. 196. Price, 1/- *net.*

JUNE ROSES FOR THE SACRED HEART. P. J. Kenedy & Sons, New York; M. H. Gill & Son, Dublin. 1920. Pp. 151. Price, $0.50; $0.54 *postpaid.*

LA GRACE SANCTIFIANTE. Dans sa raison d'être.—Dans sa nature.—Dans ses sources.—Dans son action.—Dans ses effets.—Dans son terme. Par Camille Sadet, Docteur en Théologie. P. Lethielleux, Paris. Pp. 128. Prix, 2 *fr.* 80 *franco.*

CATECHISM OF CHRISTIAN AND RELIGIOUS PERFECTION. By the Brothers of the Sacred Heart, Metuchen, N. J. 1920. Pp. vii—132.

DAS HEILIGE FEUER. Religioes kulturelle Monatsschrift. VIII Jahrgang. Junfermann, Paderborn. 1920. Price, 10 *Marks* (half-yearly).

A CHILD'S LIFE OF ST. JOAN OF ARC. By Mary E. Mannix, author of *Patron Saints for Catholic Youth*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 127. Price, $1.50; $1.60 *postpaid.*

LES "RACINES". Aux fils des Paysans de France. Par M. l'Abbé Gustave Mugnire. Préface de M. de Gailhard-Bancel, Député de l'Ardèche. Bloud & Gay, Paris, Barcelone et Dublin. 1919. Pp. 103.

ANSWERS TO A JEWISH ENQUIRER. By the Rev. Father Theodore Ratisbonne (1814-1884). Translated from the French. Catholic Truth Society, London. 1920. Pp. 48. Price, *sixpence.*

THE ROAD TO DAMASCUS. The Story of an Undergraduate's Conversion. By W. A. D. With an Introductory Note by the Rev. C. C. Martindale, S.J., M.A. Catholic Truth Society, London. 1920. Pp. 32. Price, *sixpence net.*

TWO-PENNY PAMPHLETS: *C229, Freemasonry.* By the Rev. Herbert Thurston, S.J. Pp. 12. *D219, With Jesus My Friend.* By a Religious of the Holy Child Jesus. (*Talks for Little Ones*, No. 6.) Pp. 28. *D194, A Little Book on Purgatory.* By Allan Ross, Priest of the London Oratory. Pp. 16. Catholic Truth Society, 69 Southwark Bridge Rd., S.E.1, London. 1920. Price, twopence each.

RELIGION IN SCHOOL. By the Editor of "The Sower". Catholic Truth Society, London. Pp. 56. Price, 1/– *net.*

PHILOSOPHICAL.

CATHOLIC THOUGHT AND THINKERS. Introductory. By C. C. Martindale, S.J., M.A. (*Catholic Thought and Thinkers Series.* Edited by W. B. O'Dowd and C. C. Martindale, S.J., M.A.) P. J. Kenedy & Sons, New York. 1920. Price, $1.75; $1.85 *postpaid.*

RELIGION, WISSENSCHAFT, FREUNDSCHAFT: Der Kartellverband der Kath. Studentenvereine Deutschland's. Werden und Wachsen-Wesen und Bedeutung—Aufgaben und Ziele. Von Dr. Karl Hoeber. M. Gladbach: Volksvereins Verlag. 1921. Pp. 95.

STUDENTUM UND STUDENTENRECHT. Von Cand. Rer. Polit. Franz Effer. M. Gladbach: Volksvereins-Verlag. 1921. Pp. 91.

ENGLAND'S BREACH WITH ROME. By His Eminence Cardinal Gasquet, O.S.B. Catholic Truth Society, London. 1920. Pp. 58. Price, 1/– *net.*

THE CHURCH AND LABOR. Prepared and edited for the Department of Social Action of the National Catholic Welfare Council. By John A. Ryan, D.D., LL.D., Professor of Moral Theology at the Catholic University of America, author of *A Living Wage, Distributive Justice, Social Reconstruction*, etc., etc., and Joseph Husslein, S.J., Ph.D., Associate Editor of *America*, Lecturer on Industrial History at Fordham University, author of *The World Problem, Democratic Industry*, etc., etc. The Macmillan Co., New York. 1920. Pp. xx—305. Price, $3.75.

THE PSYCHOLOGY OF PERSUASION. By William Macpherson, M.A. E. P. Dutton & Co., New York. Pp. 256. Price, $2.50 *net.*

PHENOMENA OF MATERIALIZATION. A Contribution to the Investigation of Mediumistic Teleplastics. By Baron von Schrenck Notzing, Practising Physician in Munich. Translated by E. E. Fournier d'Albe, D.Sc. (Lond. and Birm.), author of *The Electron Theory, Two New Worlds, New Light on Immortality*, etc. With 225 illustrations. Kegan Paul, Trench, Trübner & Co., Ltd., London; E. P. Dutton & Co., New York. 1920. Pp. xii—340.

RELIGION AND HEALTH. By James J. Walsh, M.D., Ph.D., Sc.D., etc.; Medical Director of Fordham University School of Sociology; Professor of Physio-

logical Psychology, Cathedral College; Lecturer on Psychology and Sociology, Marywood College, Scranton, Pa., and Mt. St. Mary's, Plainfield, N. J. Little, Brown & Co., Boston. 1920. Pp. 341. Price, $2.25 *net.*

AMERICAN LIBERTY ENLIGHTENING THE WORLD. Moral Basis of a League for Peace. By Henry Churchill Semple, S.J., Moderator of Theological Conferences of New Orleans, lately Moderator of Theological Conferences of New York. G. P. Putnam's Sons, New York and London. 1920. Pp. ix—204. Price, $2.00.

THE FOUNDATIONS OF SPIRITUALISM. By W. Whately Smith, author of *The Mechanism of Survival.* E. P. Dutton & Co., New York. 1920. Pp. 123. Price, $2.00 *net.*

ON THE MORALS OF TO-DAY. By the Rev. Thomas Slater, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. viii—68. Price, $0.85 *net.*

TWO-PENNY PAMPHLETS: *C228, The Lambeth Conference.* Reprinted from *The Tablet* of 28 Aug., 1920. Pp. 12. *D223, The Pope's Latest Message of Peace.* Pp. 12. *S81, Woman in the Catholic Church.* By the Rev. H. F. Hall. Pp. 12. Catholic Truth Society, London. 1920. Price, *twopence* each.

HISTORICAL.

THE SISTERS OF CHARITY MARTYRED AT ARRAS IN 1794. By Alice, Lady Lovat. Catholic Truth Society, London. 1920. Pp. 86. Price, 1/– *net.*

LETTRES DU R. P. LACORDAIRE À DES JEUNES GENS. Recueillies et publiées par M. l'Abbé Henri Perreyve, Chanoine honoraire d'Orléans, Professeur d'Histoire ecclésiastique à la Sorbonne. Dix-neuvième édition, augmentée de lettres inédites et des approbations de NN. SS. les Archevêques et Évêques. Pierre Téqui, Paris—6e. 1920. Pp. xxv—471. Prix, 5 *fr. franco.*

LETTRES DE HENRI PERREYVE À UN AMI D'ENFANCE, 1847-1865. Onzième édition. Pierre Téqui, Paris—6e. 1920. Pp. xxiii—451. Prix, 5 *fr. franco.*

VICTOIRE DE SAINT-LUC. A Martyr under the Terror. By Mother St. Patrick, of La Retraite du Sacré-Coeur. With Foreword by the Rev. C. C. Martindale, S.J. With a portrait. Longmans, Green & Co., London and New York. 1920. Pp. ix—120. Price, $1.40.

MGR. GODIN, DOYEN D'ALBERT (SOMME). Par Henri Merlier. Tome Premier. P. Lethielleux, Paris. 1920. Pp. 461. Prix, 8 *fr.* 10 *franco.*

LOUIS-NAPOLÉON ET MLLE. DE MONTIJO. Par Imbert de Saint-Amand. Nouvelle édition. P. Lethielleux, Paris. Pp. 452. Prix, 4 *fr.* 80 *franco.*

THE PASSING LEGIONS. How the American Red Cross met the American Army in Great Britain, the Gateway to France. By George Buchanan Fife. Illustrated. The Macmillan Co., New York. 1920. Pp. 369. Price, $2.00.

LA COMPAGNIE DE JÉSUS. Ses Statuts et ses Résultats. Par Maurice Meschler, S.J. Traduction de l'Abbé Ph. Mazoyer. P. Lethielleux, Paris. Pp. 354. Prix, 7 *fr.* 50 *franco.*

IN OLD PENNSYLVANIA TOWNS. By Anne Hollingsworth Wharton. With twenty illustrations. J. B. Lippincott Co., Philadelphia. 1920. Pp. 352. Price, $5.00 *net.*

LES CAUSERIES DE LUCIEN ROLAND. Deuxième série. Par Jules Riché. Pierre Téqui, Paris. 1920. Pp. 301. Prix, 5 *fr.* 45 *franco.*

LES ASSYRO-CHALDÉENS ET LES ARMÉNIENS MASSACRÉS PAR LES TURCS. Documents Inédits, Recueilles par un Témoin Oculaire. Par J. Naayem, Ancien Aumônier des prisonniers de guerre Alliés en Turquie, Officier de l'Instruction Publique. Bloud & Gay, Paris et Barcelone. 1920. Pp. iv—285.

L'AME DE FRANCE. Par Edouard Montier. Bloud & Gay, Paris et Barcelone. 1919. Pp. viii—277.

THE LIFE AND LETTERS OF GEORGE ALFRED LEFROY, D.D., BISHOP OF CALCUTTA, AND METROPOLITAN. By H. H. Montgomery, D.D., D.C.L., Prelate of the Order of St. Michael and St. George, Sometime Bishop of Tasmania, Late Secretary of S.P.G. With illustrations. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1920. Pp. xi—265. Price, $5.00.

RENÉ BÉRIOT, Frère Eleuthère de Montreuil-sur-Maine de l'Ordre des Frères Mineurs Capucins, Soldat aux 79e et 82e Régiments d'Infanterie, Tombé au Champ d'Honneur le 16 Septembre 1918. Une Ame Séraphique aux Armées. Par le R. P. Paulin. Pierre Téqui, Paris—6e. 1921. Pp. 227. Prix, 4 *fr. franco.*

BLESSED OLIVER PLUNKETT. His Times and Work and Death at Tyburn, 1629-1681. By a Sister of Notre Dame. P. J. Kenedy & Sons, New York. 1920. Pp. xii—203. Price, $2.00; $2.15 *postpaid.*

UNE AME D'ÉPOUSE ET DE MÈRE. Lettres Inédites. Publiées avec une Introduction et des Notes. Par le Chanoine Jean Vaudon. Pour Lire a l'Heure des Larmes. Pierre Téqui, Paris. 1920. Pp. xlviii—184. Prix, 4 *fr. franco.*

UNE AME VICTIME ET HOSTIE (1882-1915). Biographie.—Notes et Souvenirs. Par P. Fleury-Divès. P. Lethielleux, Paris. Pp. 167. Prix, 3 *fr.* 45 *franco.*

LITURGICAL.

ORDO Divini Officii Recitandi Sacrique Peragendi ad Usum Cleri juxta Rubricas Breviarii ac Missalis Romanis pro Anno Domini 1921. Baltimorae: Typis Joannis Murphy Sociorum. 1920. Pp. 278.

MASS IN HONOR OF ST. JOSEPH. By Richard Keys Biggs, Organist of Queen of All Saints Church, Brooklyn, N. Y. J. Fischer & Brother, New York and Birmingham, England. 1920. Pp. 20. Price: Score, $0.80; voice parts, $1.10. (*Fischer Edition,* No. 4914.)

THE ST. GREGORY HYMNAL AND CATHOLIC CHOIR BOOK. Compiled, Edited and Arranged by Nicola A. Montani. A Complete Collection of approved English and Latin Hymns, Liturgical Motets and appropriate Devotional Music for the various seasons of the Liturgical Year. Particularly adapted to the requirements of Choirs, Schools, Academies, Seminaries, Convents, Sodalities and Sunday Schools. Complete edition. The St. Gregory Guild, Philadelphia. 1920. Pp. xvii—421. Price, $2.00 *net.*

SYNOPSIS ADDITIONUM ET VARIATIONUM IN EDITIONE TYPICA MISSALIS ROMANI FACTARUM. Proposita a Francisco Brehm, Sacerdote. Frederick Pustet Co., Ratisbonae, Coloniae, Romae, Vindobonae, Neo-Eboraci et Cincinnati. 1920. Pp. 389. Pretium, $0.80.

CATHOLIC HYMNAL. A Collection of Standard Catholic Hymns thoroughly revised and intended chiefly for the use of Catholic Colleges, Academies and Schools. By the Rev. John G. Hacker, S.J., Canisius College, Buffalo, N. Y. Schwartz, Kirwin & Fauss, New York. 1920. Pp. 348. Price, $0.75.

THE DIVINE OFFICE. A Study of the Roman Breviary. By the Rev. E. J. Quigley. B. Herder Book Co., St. Louis; M. H. Gill & Son, Dublin. 1920. Pp. 288. Price, $3.00.

THE PRINCIPAL CATHOLIC PRACTICES. A Popular Explanation of the Sacraments and Catholic Devotions. By the Rev. George T. Schmidt. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 188. Price, $1.50; $1.60 *postpaid.*

BREVIS COLLECTIO EXCERPTA E "RITUALI PARVO" in Usum Cleri extra Loca Sacra Ministrantis. Cura Rev. J. B. O'Connell (Sacerd. Dioec. Dublin.). Dublini: apud Editores Jacobum Duffy & Soc. MCMXX. Pp. viii—135.

LATIN HYMNS. Edited, with Introduction and Notes, by Matthew Germing, S.J., St. Stanislaus Seminary, Florissant, Mo. Loyola University Press, Chicago. 1920. Pp. 83.

THE ART OF MAKING ALTAR LINENS. Order of St. Veronica. Our Sunday Visitor Press, Huntingdon, Indiana. 1920. Pp. 32 and illustrations. Price, $0.25.

MISCELLANEOUS.

GRAMMATICA CLASSICAE LATINITATIS ad Alvari Institutiones Doctrinamque Recentiorum Conformata Scholis Hispanis, Americanis, Philippinis. P. J. Llobera, S.J. Barcinone: excudebat Eugenius Subirana, Editor Pontificius. MCMXIX–MCMXX. Pp. xxiv—579.

AUSTRALASIAN CATHOLIC DIRECTORY. For 1921. Containing the *Ordo Divini Officii,* the Fullest Ecclesiastical Information and an Alphabetical List of the Clergy of Australasia. The Rev. Peter J. Murphy, St. Mary's Cathedral, Sydney. 1921. Pp. xc—304.

THE GREENWAY. By Leslie Moore, author of *The Peacock Feather, The Desired Haven,* etc. P. J. Kenedy & Sons, New York. Pp. 304. Price, $2.25; $2.35 *postpaid.*

THE LAST KNIGHT AND OTHER POEMS. By Theodore Maynard. Frederick A. Stokes Co., New York. 1921. P.p viii—139. Price, $1.00 *net.*

PRACTICAL PHYSICS. By Henry S. Carhart, Sc.D., LL.D., formerly Professor of Physics, University of Michigan, and Horatio N. Chute, M.S., Instructor in Physics in the Ann Arbor High School. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1920. Pp. x—493. Price, $1.60.

THE LOYALIST. A Story of the American Revolution. By James Francis Barrett. P. J. Kenedy & Sons, New York. 1920. Pp. 388.

THE NEW YENNI LATIN GRAMMAR FOR HIGH SCHOOLS AND COLLEGES. Prepared by the Committee on Latin Studies of Spring Hill College, Mobile, Alabama. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1920. Pp. xvi—378. Price, $1.50.

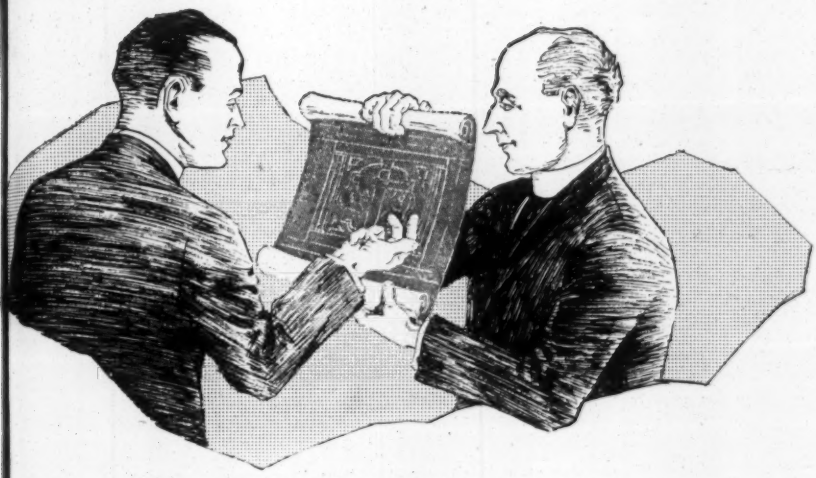
URSULA FINCH. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 362. Price, $2.25 *net.*

AN AWAKENING AND WHAT FOLLOWED. By James Kent Stone, S.T.D., LL.D. (Father Fidelis of the Cross, Passionist). The *Ave Maria,* Notre Dame, Indiana. Pp. 321. Price, $1.50.

WITH THE DOUGHBOY IN FRANCE. A Few Chapters of an American Effort. By Edward Hungerford, author of *The Modern Railroad, The Personality of American Cities,* etc., etc. Illustrated. The Macmillan Co., New York. 1920. Pp. 291. Price, $2.00.

THE SKY LINE IN ENGLISH LITERATURE. By Lewis Worthington Smith, Professor of English in Drake University, author of *The Writing of the Short Story, Ships in Port, The Mechanism of English Style,* etc.; and Esse V. Hathaway, Instructor in English, East High School, Des Moines, author of the *Little Lives of Great Men* Series. D. Appleton & Co., New York and London. 1920. Pp. xi—257.

A FIRST GREEK READER. To Accompany *A Short Grammar of Attic Greek.* By the Rev. Francis M. Connell, S.J. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1920. Pp. vi—64. Price, $1.00.



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Succeeded in raising sufficient contributions among my working girls to purchase it for the sacred dwelling of our Blessed Lord in my poor church basement.
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Am pleased with the gold-plating. The Tabernacle Safe is cheap for the money and I had the cost of it, one hour after telling the people about it. And yet they are still contributing. Your Tabernacle Safe is, undoubtedly, the very best. — *REV. F. P. GRABIG, Epiphany, South Dakota*

We regard it as a very appropriate and most suitable memorial to our late honored Chaplain, Rev. Dr. William Demouy.
—*FRANCISCAN SISTERS, Sister M. Alarada, Superior*

The two Eucharistic Tabernacle Safes arrived. No. 2 is for the parish church, donated by our soldiers in Thanksgiving for their safe home-coming. A standing memorial for their services for God and country.

The funds for No. 3, for the college chapel, were collected amongst the students in gratitude for His merciful protection at the time of the "flu." All are delighted over its beauty — *REV. PAUL REICHERTZ, O. M. CAP. Mt. Calvary Monastery, Mt. Calvary, Wis.*

The doners, Mr. and Mrs. M. J. Lowry, are very proud of same as it certainly pleases us.
— *MR. M. J. LOWRY, Tulsa, Okla.*

The Eucharistic Tabernacle, in memory of our son, who died Oct. 10th, 1918, was received. Father Woesman and we were very much pleased with it.
— *MR. and MRS. HENRY ALBRECHT, Marietta, Ohio*

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"Of the 10,000 schools included in the investigation 1,000 have standard size projection machines, 484 have made or will make arrangements to install machines immediately and 2,205 schools have arranged to show the pupils educational films outside the school buildings," writes R. F. Egner in School Life, published by the bureau of education, department of the interior. "Of the latter group 62 per cent use theaters, 30 per cent use city, community, lodge or club halls, and 8 per cent use churches. Of the remaining 6,491 schools, which have no projection machines, 67 per cent have electricity and have halls, with an average seating capacity of more than 300, suitable for the exhibition of films.

"Commercial film companies and exchanges furnish films to 55 per cent of the schools which show pictures; 36 per cent receive films from government departments and altruistic organizations, and 9 per cent from industrial manufacturing concerns. A large percentage of the schools receive films from more than one source. Appropriations of money to schools for visual education are usually small, although several schools have received appropriations of $500 each.

"Schools equipped with projection machines in which standard size films cannot be used have difficulty in procuring films to fit their machines, and in many cases desire to exchange them for machines which will run standard size films. The use of standard size films all over the world is therefore essential to the success of visual education and the introduction of noninflammable films suitable in price, quality and endurance will greatly promote visual education.

"Some schools have had difficulty in providing booths for the projection machines. It is gratifying to know, however, that in several sections the stringent laws governing the use of the film have been relaxed. The investigation shows that the use of motion pictures in the schools is increasing in popularity and that the method is regarded by many school officials as one of the greatest aids in education."

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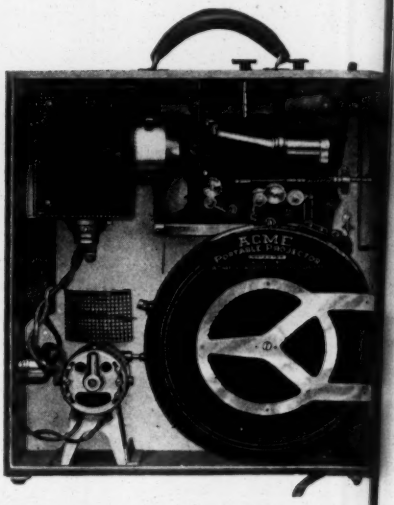

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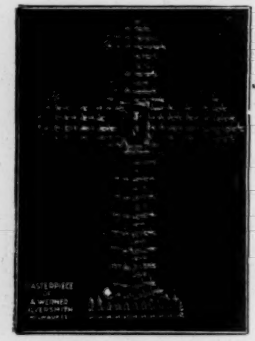

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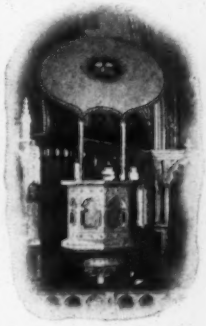

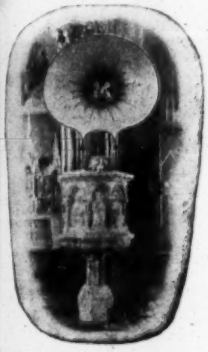

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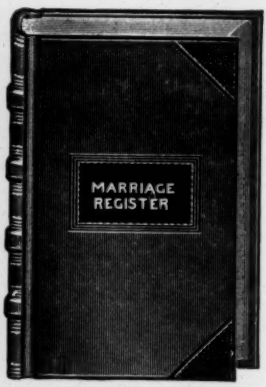

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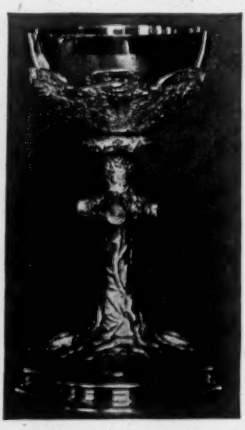

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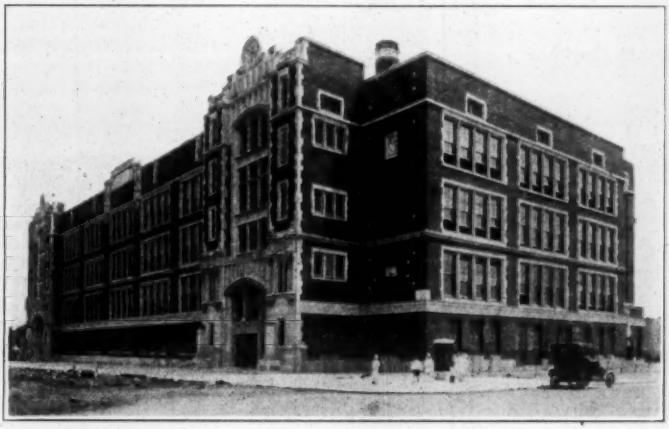

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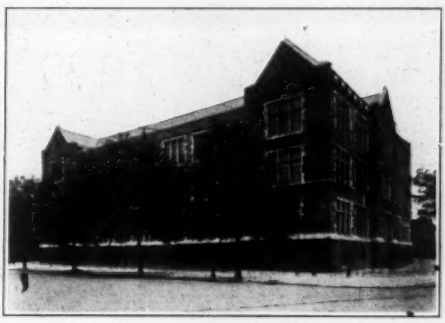

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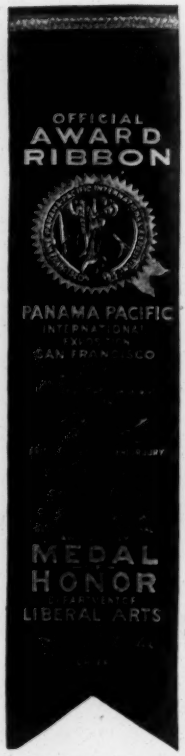

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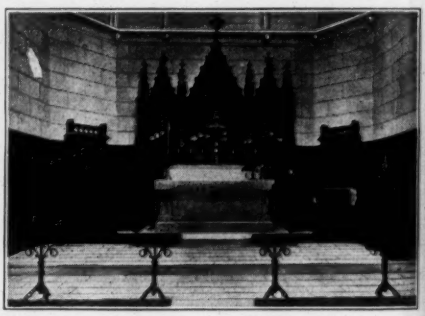

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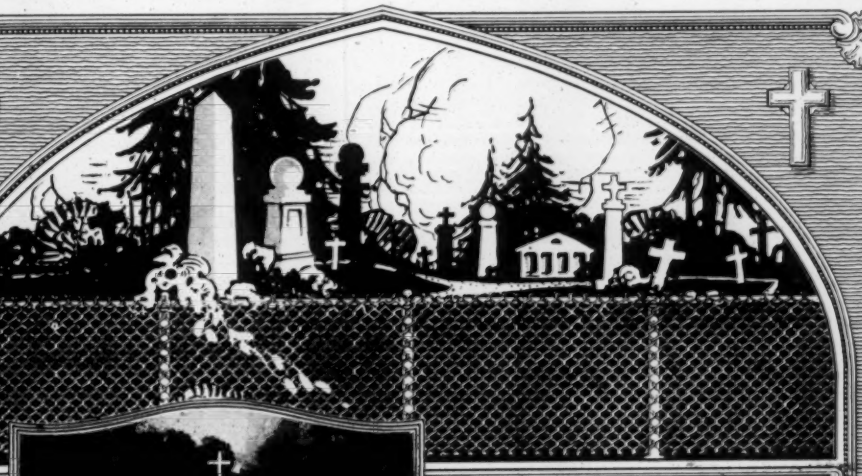

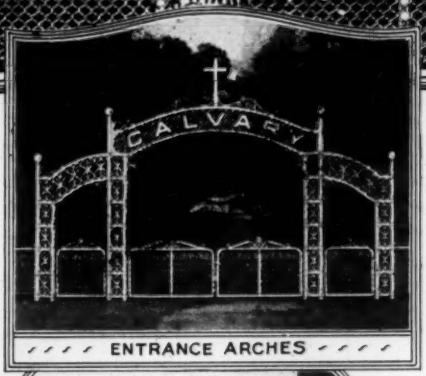

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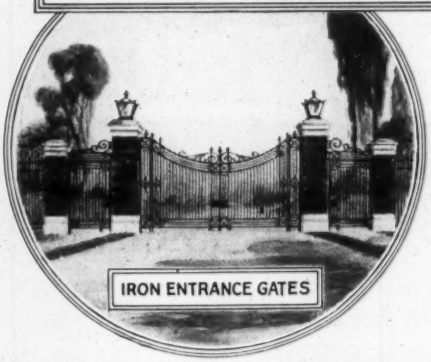

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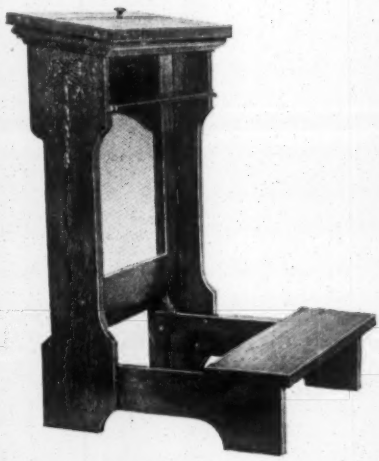

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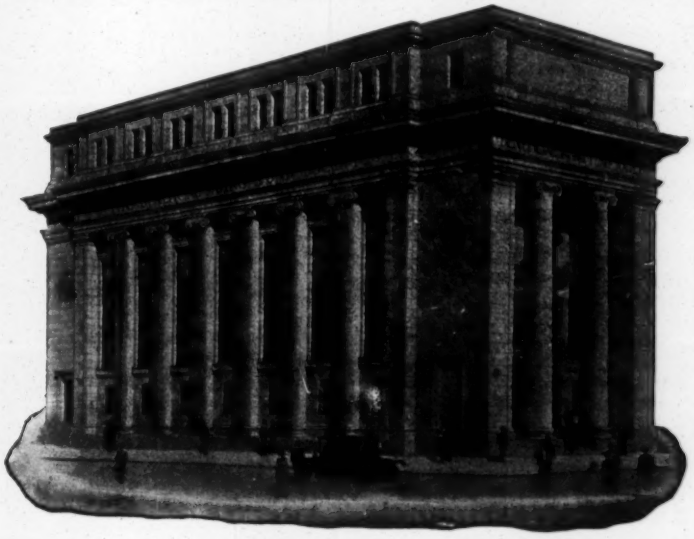

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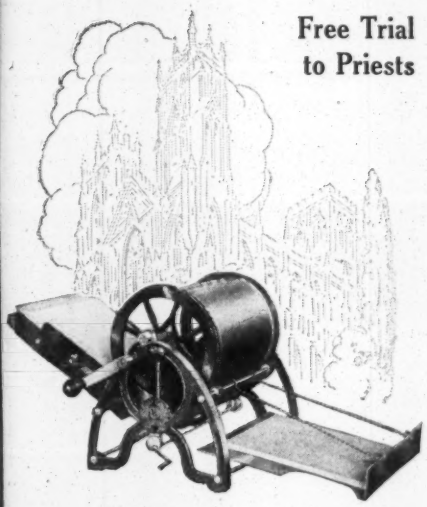

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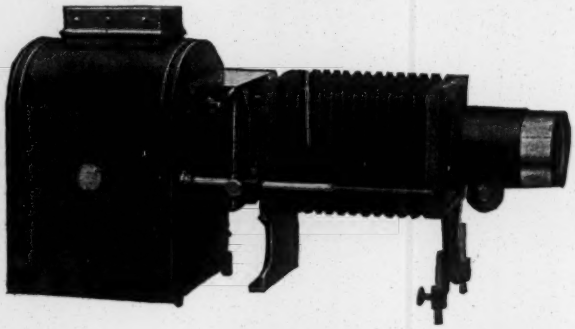

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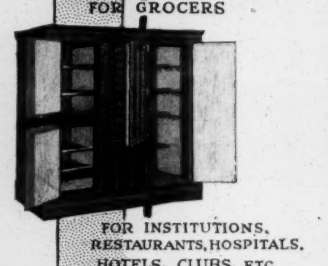

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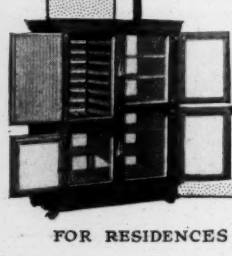

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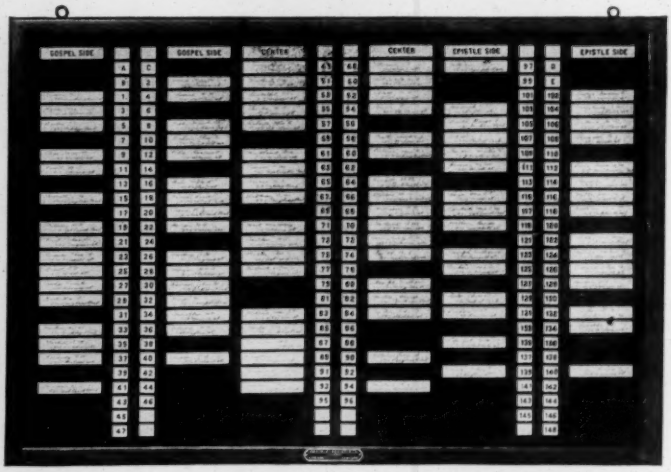

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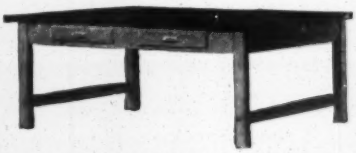

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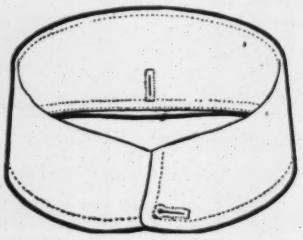

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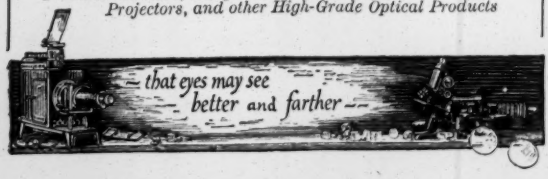

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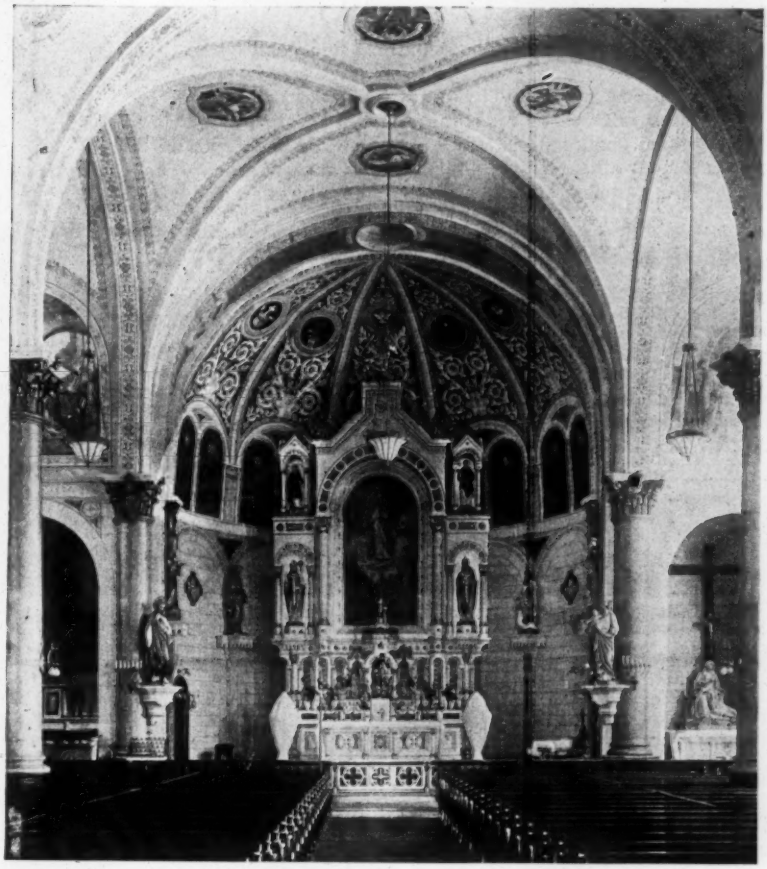

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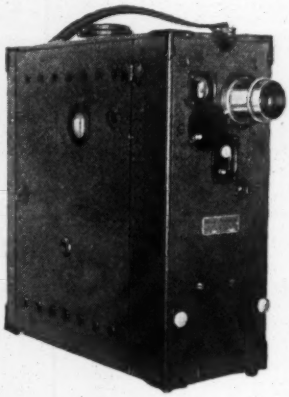

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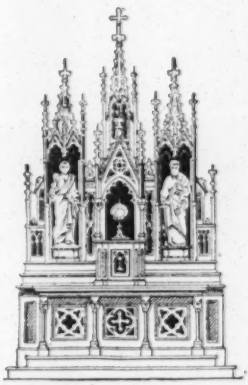

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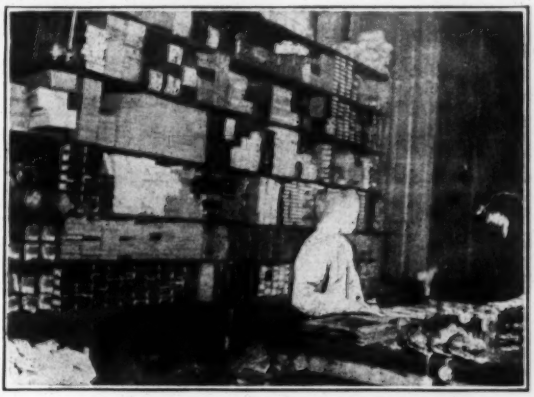

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